

HEARTS DELIGHT.

A
SERMON PREACHED
at Paules Crosse in London in
Easter Terme. 1593.

BY
THOMAS PLAYFERE Professor
of Divinity for the Lady M A R-
GARET in Cambridge.



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ЛІЧЕНІ СВЯТЦІ І РАНОКІ

ANSWER TO THE CHIEF QUESTIONS



and the *recombinant* *hM2* protein is able to bind to the *hM2* receptor.

University of North Carolina at Chapel Hill

To the most Victorious,
vertuous, and puissant Prince,
King JAMES, King of England,
Scotland, France, and Ireland,
defender of the faith, all earthly
and heauenly happiness.



Loious, Gracious; It is
our Crowne and the
highest joy of our heart,
that the Crowne of this
kingdome is to bee set
upon your royll head.
Otherwise, nothing in
the world could haue counternailed the excess
of sorrowe, that her late Maiestie departing
hence left behinde her, but the uncomparable
joy and triumph, which your expectation sent
before you, & now your princely presence brings
geth with you. When Salomon, after his fa
ther Dauid, was anointed King, they blemme

h Reg. 1. 40.

To the King.

the trumpet, and all the people saide, God save King Salomon, and reioyced with great ioy. so that the earth rang with the sounde of them. Wee haue thought, no trumpets, no proclamations, no bone fires, no bells sufficient, neither haue wee heard the earth onely ring out, but also the heauens redouble and echo backe againe the acclamations and applauses of all men, which haue shrowded and saide, God save King Iames. Now also, when your Higbnes approacheth nearer, the straight charge which hath bin publikely giuen to the contrary, can not restraine your people, but that out of all countries and shires, they runne and flocke together, to behold and attend your Majestie, aosome bright and beautifull starre, which by his divine sweete influence worketh a general prosperity and peace. For what loyall subiect doth not blesse God, and blesse himselfe that hee lieth to see this happie time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully carried, (God as it were from heauen stretched out his holy hand, and holding the mindes of all men in awe and obediency) as that in is the peaceable visiting of two mighty kingdomes, maketh vs invincible against all our enemies, and all our enemies contemptible to vs? Wherefore at this time, when

Tanquam claram ac beneficium sydus.
Sende Clemens.
L.1. cap. 3.

all

To the king.

all your liege people strive to shew the gladnes
of their hearts, by tendering such seruices, as
are suitable to their possibilitie and perfor-
mance, I also among the rest haue taken occa-
sion humbly to dedicate unto your Maiestie
such a poore present as I had in a readinesse.
Assuring my selfe that as none are more fami-
liar with God, then godly Kings : so no treatis-
ses can bee more welcome to godly Kings, then
such as may draw them into greatest famili-
arite with God. And I doubt not but that your
Highnes hausing hererto had your hearts de-
sires gissen you, because you haue delighted in
the Lord, will hereafter if it bee possible, much
more delight in the Lord, that he may yet give
you more desires of your heart. Nay, I am
so farre from doubting of this, that I dare
be bold to conclude with the Psalmist,

The King shall reioyce in thy strength,
O Lord : exceeding glad shall hee bee of
thy saluation.

Psal. 21.11.

Thou hast giuen him his hearts desire:
and hast not denied him the request of
his lippes.

For thou shalt preuent him with the
blessings of goodness: & shalt set a crowne
of pure gold vpon his head.

His honour is great in thy saluation:

A 3 glory

To the King.

glory and great worship shalt thou lay
upon him.

For thou shalt give him everlasting fel-
icitie: and make him glad with the ioy of
thy countenance.

And why? because the King putteth
his trust in the Lord: and in the mercie
of the most high he shall not misarie,

Your Majesties most humble de-

noted, and obedient subiect.

THOMAS

PLAYFERE.

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but

THE TEXT.

*Delight thy selfe in the Lord, & he shall give
thee the desires of the heart.*

PSAL. 37. VER. 4.



Aint *Jobn* saies in one place, *Lone not the World, nor the shinges of this World, if any man lone the World, the lone of God is not in him.* So may I say, delight not in the world, nor in the thinges of this world: if any man delight himselfe in the world, hee cannot delight himselfe in the Lord, Therfore sayth *Martialian* auncient Bishop, (4) What haue wee to doe with the delight of the World? You may call it as you will: pleasure, if you will: pastime, if you will: mirth, if you will, gladnesse if you will: ioy, if you wil: but in Gods Dictionarie it hath no such

4 Quid ad nos
delectatio
mundi? Epist. Ad
Tolos. c. 18.

name. In the holy Scripture, it is other
 wife called. It is called *Adams* goodly ap-
 ple, which being eaten, deprived him of
 Paradise : *Esau* red broth, which being
 supt vp, bereaved him of his birth-right :
Jonathans sweet honey combe, which be-
 ing but tasted, was like to cost him his
 life : the whore of Babylons golden cup,
 which filled her full of all abominati-
 ons : the traytour *Iudas* sugred sop, which
 made a way for the diuell to enter into
 him : the prodigall child's wash of draffe,
 which he most miserably swilled vp with
 the swine. This is all the delight of the
 world called in Gods dictionarie, which
 is the holy Scripture. It is called *Adams*
 apple, *Esau* broth, *Jonathans* combe, Ba-
 bylons cuppe, *Iudas* sop, the prodigall
 child's swill. So that all this delight is no
 delight. Or suppose it were : yet certain-
 ly it shall not give thee the desires of thy
 heart. Nay, it shall bee so farre from bree-
 ding thee those ioyes, which thy heart
 most desireth, that it shal bring thee those
 torments which thy heart most abhor-
 reth. It may, saith *Chrysostome*, (b) delight
 thee perhaps for a while, but sure it shal
 torment thee for ever. As any solide bo-
 dy,

b Voluptate ad
 tempus fruere.
 affigere in e-
 crum.

dy, though it have never so fayre a colour
(as crimson, or carnation, or purple, or
scarlet, or violet, or such like) yet alwayes
the shadow of it is blacke: so any earthly
thing, though it have never so fayre a
shew, yet alwaies the shadow of it is black
and the delight thou takest in it, shall
prove to bee grievous in the end. Ther-
fore *Philocallith* it a sweete bitter thing.
As that little booke in the *Reuelation*,
was sweet in the mouth, but bitter in the
bellie: so all worldly delight, is a sweet
bitter thing, sweet in the beginning, but
bitter in the ending. Which they of Ie-
rusalem had experience of. For being gi-
ven to transitorie pleasure, they are (d)
byde to be made drunken with worme-
wood. Now we know that drunkennesse
is sweete, but wormewood is bitter. And
such a sweet bitter thing, such a drunken-
nesse of wormewood, is all the drunken
delight of the world. So that as one said,
(e) *Call me not Naemie, but call me Mara,*
call me not sweet, but call mee bitter: so
must we call worldly delight not *Naemie*,
but *Mara*, because it is nothing so much
Naemie, sweete and pleasant at the first,
as it is *Mara* and *Amara*, bitter & loath-
some

d Lamē. 3.15

e Ruth. 1. 10.

Chap. 13. v.
22.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecie of (f) *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the ende, deuoureth vs as a rauenous fish. Therefore as *Vlysses* stopt his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stuppe our eares, and refuse to heare the voyce of these charming Syrens, charm they and sing they never so sweetly; yea, we must binde our selues to the mast of the shippe, that is, to the Crosse of Christ, & every one of vs saying with our heauenly *Vlysses*, God forbid that I should delight in any thing, but in the crosse of Christ, by which the World is crucified vnto me, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. ^g A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, wherby it may annoy a man very shrewdly.

g. Si de' Vlysse
ille referat fa-
bula quod e-
um arboris
reliatio de pe-
riculo liberauit
quanto magis
crucis arboris.
et c.
Am br serm.
55.
h Esa.14.23.

ly. So
or no
terwa-
ceth t
vntol
deale
handi
handi
the he
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delight.

5

ly. So worldly delight seeme to bee little or nothing dangerous at the first, yet afterward as with bristles or pricks, it peaceth through the very conscience with vntollerable paines. Therefore wee must deale with this delight, as a man would handle a hedge hogge. The safest way to handle a hedge hogge is to take him by the heele. So must we deale with this delight. As *Jacob* tooke *Esaū* that rough hedge hogge by the heele: in like sort wee must rake worldly delights not by the head, but by the heele, considering not the beginning, but the ending of it, that so we may never be deceived by it. For though it haue a faire shewe at the first, yet it hath a blacke shadowe at the last: though it be sweet at the first, yet it is bitter at the last: though it bee drunkenes at the first, yet it is wormwood at the last: though it bee *Naomie* at the first, yet it is *Mara* at the last: though it bee a song at the first, yet it is a *Syrc* at the last: though it be a silly hedge hogge at the first, yet it is a sharpe prickle at the last. Wherefore delight not thy selfe in the world, for it shal not give thee the desires of thy hart: but *Delight thy selfe in the Lord, and be full*

glorie

give thee the desires of thy heart.

Here is a precept : here is a promise, A precept in these words, *Delight thy selfe in the Lord.* First, *delight*, then *thy selfe*, lastly, *in the Lord.* A promise in these wordes, *And he shall give thee, the desires of thy heart.* First, *and he shall give thee*, then *the desires*, lastly, *of the heart.* *Delight thy selfe in the Lord*, and *he shall giue thee the desires of thy heart.*

i Spiritus est
bularis et exhibi-
latur a patris-
cipes suis.

k Psal. 118.15

l Aelianus in-
varia histo.l.
3. cap. 14.

First, *Delight.* Well saies Synesius, (i) The spirit of God, as it is a cheerefull thing it selfe, so it maketh all them chearfull which are partakers of it. Indeede the wicked continually mourne and lament. There was a great crie in Egypt, because in every house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. (k) They euermore *delight* in the Lord, I read (l) of one Leonides a captaine, who perceiving his souldiers left their watch, vpon the citie walles, and did nothing all the day long but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should bee remoued from that place where they shood, and set

vp

vp close by the walles. That seeing the
souldiers would never keep out of them,
at the least wise that they might watch as
well as drinke in them. So because plea-
sure we must needes haue, and we cannot
be kept from it, God hath appointed that
wee should take *Delight* enough, and yet
serve him never a whit the lesse. For it is
no part of Gods meaning, when thou en-
terest into his sweete seruice, that thou
shouldest abandon all *delight*, but onely
that thou shouldest change the cause of
thy *delight*. That whereas before thou
diddest *delight* in the seruice of sinne,
now thou shouldest *delight* as much, or
rather indeede a thousand times more, in
the seruice of the Lord. It was not Gods
will that *Isaak* should bee sacrificed, but
onely the ramme. And so God would
haue vs sacrifice onely the ramme, that
is, all ramish and rancke *delight* of the
world. But as for *Isaack*, he must be pre-
served still, & kept aliue: *Isaack* in whome
Abraham did seethe day of Christ and
rejoyced: *Isaack*, that is all spirituall
laughte, all ghostly ioy, all heavenly
delight. For as no man might come into the
court of *Ashuerus*, which was clothed in
sacke

Hearts

*n Chorus ca-
storum.*
Can. 6. 12.

*o David sal-
cantem plus
sueo quam
pugnantem.*
Moral. I. 27. c.
27.

p Can. 4. 6.

sackecloath: (*m*) so no man may come in to the court of our king, which is clothed in sackecloth, and hath not on the wed- ding garment of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithful, Quires of Camdes (*n*) A quire singes; a Campe fights. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemie, then they sing most merily vnto the Lord. Wherupon *Gr. gorie* saith, (*o*) I admire king *Danid* a great deale more, when I see him in the quire, then when I see him in the campe: when I see him singing as the sweete singer of Israel, then when I see him fighting as the worthy warriour of Israel. For fighting with others, he did ouercome all others, but singing, and *delighting* himselfe, he did ouercome himselfe. Euen as his sonne *Salomon* saies for him, speaking to Christ. Turne away thine eyes from me, for they doe ouercome me, for they wounde my heart: they make me sicks for loue (*p*) When *Danid* fought with others, he ouercame others, hee wounded others; he made others siche, but when he

delight.

9

he daunced before the Arke, and delighted himselfe, he was overcome himselfe, he was wounded himselfe, hee was sickle himselfe. But feare you nothing. I warrant you this sicknesse will doe him no harme. I will play stil (sayes he) that others may stil play vpon me (q). For it is a good sport when God is delighted, though *Me* chalbe displeased. So that of *David* sicknesse we may say, as Christ saide of *Lazarus* sicknesse. This sicknesse is not vnto death, but for the glory of God (r). And therefore it is for the glory of God, because it is for the loue of God. For *David* is sickeno otherwise for loue of the sonne of God, then God is sickle himselfe, for loue of the sonne of *David*. This is my beloved sonne (saies he) in whom I am delighted. This is my beloved sonne: there he is in loue. In whom I am delighted: there he is sickle for loue. Which is the cause, why he commandeth vs also to be delighted in his loue. For as a double desire is loue: so a double loue is delight. And therfore he sayes not simply loue him, but be delighted in his loue. Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.

Then

q Ludam in-
quit ut illud.
21 Bonus ludus
quo Michel i-
rascitur, &
deus delectatur
Greg. Mag.
r Ioh. 4.1.4.

f Math. 17. 5.

t Pro. 5. 19.

*u. Anima mea
am odio habere-
rem, si eam a-
libi, quam in
domino, & in
cuius amore in-
venirem. De
amore dei, c. 3.*

x Prou. 14. 13

y 2. Cor. 5. 12

Then, *Tby selfe, I would hate mine
owne soule* (*sayes Bernard*) *if I found it a-
nywhere else then in the Lord, and in his
loue* (*u.*) *So that it is not enough for thee
to delight, but thou must delight thy selfe,
that is thy soule.* Saying with the blessed
Vippine, *My soule doth magnifie the
Lord, and my spirit reioyceth in God my
Saviour.* Otherwise, as *Divus* did see *Ia-
cobs* a farre off lying in *Abrahams* bo-
some, beeing himselfe all the while tor-
mented in hell, and hauing not so much
as one drop of water to coole his tongue
so, euen in laughing the soule may be
rowfull (*x*). The wretched soule of a sin-
ner may see the face a farre off laughing
and lying (as I may say) in *Abrahams* bo-
some, beeing it selfe all the while tor-
mented (as it were) in hell, and hauing not so
much as one drop of delight to asswage
the sorrowes of it. And like as *Sampson*
lyon had great store of honey in him, but
tasted no sweetnesse of it: euen so, if thou
reioyce in the face, and not in the heart,
(*y*) thou mayest well perhaps haue great
store of honey in thee to delight other,
but thou canst never taste the sweetnesse
of it to delight thy selfe. Therefore sayes
the

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off, and not haue it, as *Dines* did; or, to haue it in thee, and not to taste it, as the Lyon did: but thou must as well haue it as see it, and as wel tast it as haue it. O taste and see (saies bee) how sweete the Lord is. For so indeede Christ giueth his Church, not onely a sight but also a taste of his sweetnesse. A sight is where he saies thus, (z) Wee will rise vp earely, and goe into the vineyard, and see whether the vine haue budded forth the small grapes, and whether the Pomegranets flourish. There is a sight of the vine. A taste, is where he saies thus, (a) I will bring thee into the wineseller, & cause thee to drinke spiced wine, and new wine of the Pomegranets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineseller and tastis the wine. But yet thou must goe further then this, before that thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperspect taste, paint meat in the teeth,

B

when

2. Can. 7. 12.

1. Can. 8. 2.

Orus Apollo.

b Num.11.

33.

Can.2.3.

*d Non est stre-
pitus oris, sed
iubilus cordis
non sonus
laborum, sed
motus gaudi-
orum, concor-
dia voluntariorum
non consonan-
tia vocum.*

*r Psal. 84.3. &
f Psal. 103.1.*

when a more perfect taste, the beginning of the throat. Such an unperfect taste had the Israelites of the sweetnesse of God. God was most sweet unto them, when he gaue them quales to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them (*b*). There is the meate in the teeth : an unperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, and his fruit is sweete unto my throte. (*c*) There is the beginning of the throat : a more perfect taste. But notwithstanding all this, thou art not yet come to thy selfe. Therefore this taste must not content thee : because this taste cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, (*d*) but as a cordiall thing, it must goe downe to thy very heart. That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the living God (*e*). And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name (*f*). Now thou art come to thy selfe. For

For that which is within thee, is thy selfe, and all that is within thee, is all thy selfe. So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, prayse his holy name. O how happy art thou when thou knowest this Jubile, this ioyfulnesse: when thou hast a secret sense, and an inward feeling of it: when every motion of thy mind, is an influence of Gods spirit: when thy will & his words play together, as Isaac and Rebecca did. For then surely thou dost builde to thy selfe desolate places^b. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be silence in heauen i answerable to the silence of thy soule, when thou doest delight thy selfe in the Lord. *Delight thy selfe in the Lord, and hee shall give thee the desires of thy heart. Thy selfe.*

Lastly, *In the Lord*. Gregorie sayes thus, ^a The mind of man is fed with the infinite light and loue of God, and so being lifted vp far aboue it selfe, doth now descend to stoupe downe so low as to it selfe

*g Cum scis
mobilizationem.
Psal. 89. 15*

*h Greg. Moral.
Iob. 3. 14.*

i Reu. 8.1.

*k Gustu inci-
cunscriptis lu-
minis anima
pascitur, &
supr. se clara
ad scriptam re-
labi deditgatur*

k Noverim me
noverim te.

self. And therfore doth not delight it self
in it selfe, but delights it selfe *in the Lord*.
Herupon a father saies, O lord grant that
I may know ^k my selfe, and know thee.
That knowing my selfe and thee, I may
loath my selfe in my selfe, and delight my
selfe onely in thee. Truth indeed, O man,
so thou oughtest to doe, sayes God. For if
thou didst know thy selfe and me, then
thou wouldest displease thy selfe, and
please mee. But because thou knowest
neither thy selfe, nor me, therefore thou
dost please thy selfe, and displease me. But
the time shall come, when thou shalt ne-
ither please thy selfe nor me. Not me, be-
cause thou hast sinned: not thy selfe, be-
cause thou shalt bee burned. So that then
thou shalt please none, but the Diuell:
both because thou hast sinned, as hee did
in heauen, and also because thou shalt be
burned as he is in hell. Therefore he that
delights himselfe in *himselfe*, delights
not himselfe, but onely the Diuell in him-
selfe. Whereas on the other side, he one-
ly delights himselfe, which not onely de-
lights himselfe, but addes also, *in the Lord*:
and so delights himselfe in vertue, de-
lights himselfe in godlines, delights him-
selfe

selfe in God himselfe. This Christ signifieth, when speaking of his Spouse hee sayes¹ Who is *shee* which commarkant of the wildernes, abounding in delights, leaning vpon her welbeloued? Hee that leanes vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did S. Paul: *I haue liboured more then they all*, sayes hee. There he aboundeth in delights. *Yet not I, but the grace of God which is in me*. There he leaneth vpon his welbeloued. And againe, *I can doe all things*, saies he. There he aboundeth in delights. *In him that strengtheneth mee*. There he leaneth vpon his welbeloued. In one word, when as he sayes. *He that would reioyce & glorie, let him reioyce and glorie in the Lord*: It is all one, as if hee shold haue sayde. Hee that would abound in delights, let him leane vpon his welbeloued, Let him delight himselfe in the Lord. Let the Saints^m reioyce in ioy. Let them delight in delight. He that delights in an earthly thing, delights in vanity, he delights not in delight. But he onely delights in delight, which makes God onely the ground of his delight. According

1 Delicis affluens, inmixta super dilectionem suum.
Can. 8. 2.

m In letitia letentur.
Psal. 68. 3.

n Aeterna ex-
ultatio est, qua
bono latatur
eterno.

o Exod. 33.19

p Quare tuum
bonum in quo
sunt omnia bo-
na & sufficit.

Aug. Med.

q Sap. 16.20

to that of *Prosper*,ⁿ That alone is eter-
nall delight, which is grounded vpon the
eternall good. Vpon him that is onely
good, and sayth to *Moses*, ^o I will in my
selfe shew thee all good. Every thing that
is honest, every thing that is profitable,
every thing that is pleasant, is only to be
found ^p in the *Lord*. As that *Manna* ^q
had all manner of good tast in it: so the
Lord onely, hath all manner of good
things, al manner of true delights in him
Therefore the Church, having first be-
stowed the greatest part of *Salomons*
song, altogether in commendation of the
beautie and comelinesse of Christ, at
length concludeth thus: Thy mouth is
as sweet things, and thou art wholly de-
lectable: how faire art thou, & how plea-
sant art thou, O my loue in pleasures? So
that when I seeke my loue, my *Lord*, then
I seeke a delight, and a light that passeth
all lights, which no eye hath seene: I seeke
a sound and an harmonie that passeth al
harmonies, which no eare hath heard: I
seeke a tent and a sauour that passeth
all sauours, which no sense hath smelt:
I seeke a relish and a tast, that passeth al
tastes, which no tongue hath tasted: I
seeke

secke a contentment and a pleasure, that
paileth all pleasures, which no body hath
felt. Nay, I cannot hold my heart, for my
joy, yea, I cannot hold my joy, for my
heart; to think that he which is my *Lord*,
is now become my father, and so that he
which was offended with me, for my sins
sake, is now reconciled to mee, for his
sonnes sake. To think, that the high Ma-
iesty of God, will one day raise me out of
the dust, and so that I, which am now a
poore worme vpon earth, shall hereafter
bee a glorious Saint in heauen. This, this
makes mee delight my selfe in the *Lord*,
saying, O thou that art the delight of my
delight, the life of my life; the soule of
my soule; I delight my selfe in thee, I liue
only for thee, I offer my selfe vnto thee,
wholly to the wholly: one to thee one:
only to thee(-)only. For suppose now
as S. John speaketh, the whole world were
full of booke: and al the creatures in the
world were writers: & all the grasse piles
vpon the earth were pennes: and all the
waters in the sea were ynde; yet, I assure
you faithfully, all these booke, all these
writers, all these pennes, all this ynde,
would not bee sufficient to describe

*t Totum toti,
vnum vni, v-
nicum vnicum.*

the very least pert, either of the goodness of the Lord in himselfe: or of the louing kindnesse of the Lord, towardsthee. Wherefore, *Delight thy selfe in the Lord;* and be soall giving the the desires of the heart. Thus much for the precept, in these words, *Delight thy selfe in the Lord.* Now

Dilectionis nulla major experientia est remuneratio quam ipsa dilectio. Ser. 7. de iei.

t. Iob. 32. 7.

Non remansit in te deus auctor deitatis.
u Psal. 16. 2.

The promise followeth. First, *And bee shall give thee.* Well saies Leo, Love is the greatest reward of loue, that either can be, or can be desired (1). So that though there were no other reward promised a man for delighting in the Lord, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is never a whit the better, for thy delighting thy selfe in him. If thou bee righteous, what dost thou give him, what doth hee receive at thy hands (2). Thy delight may perhaps reach to the saints, which are in the earth but it can never reach to the saints which are in heauen; and much lesse can it reach to God, which is the Lord of heauen (3). Nay, I will say more. If thou shouldest give God whole riuers full of oyle, and whole houses full of gold, for never so little a

drop

drop of this delight, it wold be nothing. Thy gift wold be nothing to his gift: thy oyle and galde would be nothing to his oyle and gladnes: yet behold the bountifullnesse, and liberalitie of the Lord. He hires thee, and gives thee wages, not to doe himselfe good, but to do thy selfe good. And here he promiseth to reward his owne mercies. as if they were thine owne merits. And as though the benefit were not thine, but wholly his: so hee chaungeth the words, and for, thou shalt give him, saies, *He shall give thee*. But this he doth, as *Augustine testifieth*, (x) Not by the loue of errour, but by the errour of loue. For the loue of errour, is mans Rhetoricke, it is a figure, which man often useth, *Hamanus est errare* (y) But the errour of loue, is Gods Rhetoricke, it is a figure which God often useth, *Dominum est amare*. (z) Especially it is a divine thing, to loue so dearely, as God loueth vs. Who, though he do not loue to erre, yet he doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Christ is said (a) to be fed amongst the lylies. The lylies of the fields, are the milions of the angels

*x Non erroris
amoris, sed a-
moris errore.*

*De civit. dei.
lib. 22. cap. 6.*

*y It is mans
property to
erre.*

*z It is Gods
property to
loue.*

a Can. 2. 16.

*b Lilia agrorum
millia angelorum.*

*c Si vidisti
quod pasci illi
sit pascere,
vide etiam nuc-
ne forte e con-
uerso nascere
sit e pasci.
Barnard.
Cant. serm. 71
d Reu. 3.20.*

c Cant. 3.20.

angels (*b*), or of althose which lead a pure & an angelicall life. These indeed Christ feedeth. Hee feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely he feedeth them, but also by this figure, the error of loue, he is said to be fed with them. Because though he for his part, haue little neede, I wis, to be feede, yet it is as greata pleasure to him, to feede them, as if he were fedde himselfe among them (*c*). So likewise he saies, *If any man open the doore, I will suppe with him, and be with me* (*d*). Wee indeede suppe with Christ. Generally, whensoeuer he giues vs grace to feele in our affections, the rauishing ioyes of the spirit. And when he saies, *I have eaten my honie combe, with my hony, I haue drunken my wine, with my milke: eat you also, O my friends, drinke and make you merry, O my well beloved.* But more especially wee suppe with Christ, when hee calls vs to the holy Communion, and biddes vs to the Lords Supper, Forthen he staines vs with flagons, and comforts vs with (*e*) apples: with apples and flagons: with bread and wine: with his owne deere body, and his owne preti-

ous

ous bloud. Thus do wee sup with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall never hunger or thirst any more? possible that he which is fulnesse it selfe, in whom all the fulnesse of the Godhead bodily dwelleth? Is it possible (I say) that bee should stand without, knocking at the doore, as a begger, to get a meales meat alvs? Yea sure, doubt you not. It is possible enough. By a certayne Figure, (I weene) you call it the errorre of loue: that's it: by this figure, the errorre of loue) it is a very possible thing: nay, it is a verie easie thing to doe, yea it is a very great pleasure to him to doe it. Behold (saies hee) I stand at the dore and knocke: if any man heare my voyce and open the dore, I will come in unto him, & will suppe with him, and bee with me. Well then, how doth Christ suppe with vs? Christ suppes with vs when we entertaine him, as *Mary* did with the salt teares of repenteance and grieve, and as *Lot* did with the sweet bread of sinceryt and truthe. For the salt teares of our repenteance, are the only drinke which Christ will drinke with

with vs. And the sweet breade of our sincerity, is the onely bread, which Christ will eate with vs. But what meat bath bee to his breade? I haue a meate (sayes hee) which you know not of. My meat is to doe the will of him that sent mee. In the volume of thy booke it is written of mee, that I should doe thy will, O my God, it is my delight, it is meat and drinke to mee, to doe it. And as it is meat to him, to doe it himselfe, so is it meat to him, to see vs doe it. Then doth hee sopp with vs. And this is the first service. But what hath he for a second course? A dish of apples, gathered of the tree of life. For toward the latter end of the supper, when they come to their fruit, a Christian sayes to Christ, *O my Welbeloued, I haue kept for thee, a manner of apples, both old and new, Contrition, humiliatiōn, denying of thy selfe mortification of the old man: these are olde apples. Sobriety, innocency, holines of life, vivification of the new man: these are new apples. And when a Christian feastes, and feedeth Christ with such divers & dainty fruits of righteouſnesse, then he saies to him, O my welbeloued, I haue kept for*

f. Can. 7.13.
Omissa poma
vetera & noua
Vulgata trans.

for bee all manner of apples, both old and new. But what musick hath he now? We must needs haue some musicke. Christ cannot sup without musicke. Drinke & bread, & meate, & apples, wil make him but a slender supper, except we mend it all the better with musicke. This must be the very best part of the supper. For a consort of musicians at a banquet, is as a signet of Carbuncles set in gold, and as the signet of an Emrod, well trimmed with gold: so is the melodie of musicke in a pleasant & banqueting. Therefore when Christ suppes with vs, we must be sure he haue musicke. We must welcome him, and cheate him vp, with Psalms, and hymnes, and spirituall songes, singing with a grace, & making melodie in our hearts to God. Thus doth Christ sup with vs. But now to return to the main point againe, from which wee haue a little digreisled, as elsewhere, by the error of loue Christ is said to be feede among the lylies; whereas indeed onely he feedeth the lylies, & to sup with vs, wheras indeed only we sup with him: so here, by the same figure, he is said to reap commodity by thy delight, wheras indeed only the commodity is thine, all the commodity, al the benefit, is onely thine.

Yet

*g Ecclesiasticus
cap. 32. vers. 5.*

Col. 3. 16.

Yet (to see the admirable loue of God) he sayes not, Thou shalt give him, but, *He shall give thee. Delight thy selfe in the Lord & he shall give thee desires of the heart, and he shall give thee.*

Then *The desires.* Hethat loues to desire God, ^h (sayes Bernard) must also desire to loue God, Then he shall haue neither faciety, nor yet anxiety. Neyther faciety, because he loues to desire: nor yet anxiety, because he desires to loue. Thus doth the Church, *Let him kisse mee* (sayes shee) ⁱ *with the kisses of his mouth.* Let him not smite me but kisse me: not once, but oftē: not with the kisses of his feet, but of his mouth: not of any of his Prophets mouthes, but of his own mouth: *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeed shee loues to desire ^k. But it followeth, *For thy loue, is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him, &c, his mouth.* Now it is more familiarly, in the second person, *For thy loue. For thy loue is better then wine:* Here is but one loue. Here onely she desires to loue. For as the curtaines of the tabernacle were coupled and tyed together

^h *Qui amat desiderare, desiderat amare. De amore Dei, c.3. vide Gregorium. Moral. L. 18. c. 28.*
ⁱ *Cant. 1.1.*

^k *Psa. 119. 20. Concupiscent desiderare. Ps. 119. 20.*

together with taches and strings, so that one curtaine did draw another, and all the curtaines did draw together, to couer nothing else, but the tabernacle (1) : after the same sort, the desires of the godly, are coupled and tyed together, so that one desire drawes another, and all their *desires* draw together, to make them couet nothing else, but God. And even as *Jacob* when hee held the Angel in his armes, stood vpon one foote, and balsted vpon the other foote: (2) so he that embraceth God, can doe nothing with that halting foote, which before carried him to the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God. And like as all the streetes of Ierusalem sing *Halleluiah*: (3) so all the desires of them that are delighted in God, are referred to God. There are many streetes in Ierusalem; yet there is but one *Halleluiah*, which is sung in all those streetes. In like sorte, there are many desires in a godly man; yet there is but one thing, God onely, which is desired in all these *desires*. For these desires, as the *killers* of Christ, come all from one loue: these desires, as the

Exod. 26.6.

Gen. 31.31

Tob. 13.18.

cur.

curtaines of the tabernable, are all tyed together with one string : these desires, as the goings of *Jacob*, stand all vpon one foote : these desires, as the streets of *Ierusalem*, sing all one *Halleluia*. So that if thou looke into his *desires*, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke into his *desires*, that delighteth in sorne, thou shalt say with the *Psalmist*, I see *iniquitie*, and *contradiction* in the *city*. For as *Manasses* was against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against (o) *Iuda* : so the *desires* of the wicked, are contrarie to God, &c to themselves. All their *desires* are contrarie to all Gods *desires*. *Manasses* and *Ephraim*, are both against *Iuda*. There's *iniquitie*. Some of their *desires*, are contrarie to other some of their *desires*. *Manasses* is against *Ephraim*, and *Ephraim* is against *Manasses*. There's *contradiction*. Therefore the *desires* of the wicked, beeing so contrary to God, and to themselves, their *desires* are not giuen to them, but they are giuen to their *desires*(p) Because, though they loue to desire God, yet they doe not desire to loue God. Though they can not

p. 55. 10.

o. Isa. 9. 21.

p. Rom. 1. 24.

not how much God doth for them: yet they care not how little they do for God. But as for the godly, they are not giuen to their desires, but their *desires* are giuen to them. Because not onely, they loue to desire God, but also, they desire to loue God, And so all their desires, beeing as it were, but one desire, all agreeing in one God, when they haue God, they haue all their desires giuen the in God) q). So the three childre, being me of desires, r) had their *desires* giuen them. They desired to bee deliuering from the furnace. This desire was giuen them, when as God walked with them in the fierie furnace(s). So Moses being a man of God, had his *desires* giuen him. He desired to see Gods face, This desire was giuen him, when as Christ talke with him, face to face(t). So Iohn beeing a friend of God, had his *desires* giuen him. He desired to see Christs glory. This desire was giuen him, whē as Christ said, Her hat loues me, shall be loued of me, & I will manifestly shew mine own self unto him(u), (so Lazarus being Gods little begger (x), (as I may say) had his *desires* giuen him. He desired to be relieved, not so much with the meate of that earthly Dines, as with the

C

mercie

q Domine, am
te nomine
desiderium
meum.

Psal. 3. 8. 10
Namyltima
perfectio ipsius
unus deus
est, & con-
trum longaque
naturalis om-
nium desideri-
orum eius.

r Vix desideri-
orum. Dan.

9. 23.
s Dan. 3. 25.
mark. 9. 4.
u Ioh. 14. 21.
x Mendicus.
dei. Greg.

y Luk 16.25.

z Exod.4.6.

mercy of that heauenly *Dives*, which is so rich in mercie. This desyre was given him, when as the Patriarch speaking of him to the glutton said, Now is hee comforted, and thou art tormented (y.) And so, whosoever thou art: if thou be a man of *desires*, as the three children were: if thou bee a man of God, as *Moses* was: if thou bee a friend of God, as *John* was: if thou be a begger of God, as *Lazarus* was, he shall give thee all that thou canst beg, or desire. For, to speake no more of those three children, these three men, which I named last vnto you, *Moses*, the man of God: *John* the friend of God: *Lazarus*, the begger of God: did lie in three bosomes. In *Moses* bosome: in Christ's bosome: in *Abraham's* bosome. *Moses* hand, did lie in *Moses* bosome (z.) Saint *John* did lie in Christ's bosome: *Lazarus*, did lie in *Abraham's* bosome: *Moses* bosome, is lawe. Christ's bosome, is Gospel: *Abraham's* bosome, is glory. Therefore, feare must drive thee out of *Moses* bosome: faith must keepe thee in Christ's bosome: felicitie must bring thee to *Abraham's* bosome. For first, thou must with *Moses*, put thy hand into *Moses* bosome, and there seeing

seeing how full of leprosie thy hand is, & how wicked all thine owne handy works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with *John* conuey not thy hand only, but thy whole body, and thy soule also, into Chrits bosome, & there seeing how thou art cleansed from the leprosie of thy sinnes, & freely iustified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must bee carried into *Abrahams* bosome, and there, both louing to desire God, and desiring to loue God, hee shall give thee thy desires. First, I say, lye in *Moses* bosome, and abhorre thy selfe in thy selfe: afterward, lye in Chrits bosome, and delight thy selfe in the Lord: then thou shalt lye in *Abrahams* bosome, (O blessed bosome! O sweet bosome.) And he shall give thee, thy desires. *Delight thy selfe in the Lord, and hee shall give thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with thy selfe before. As if the words had stood thus, *Delight thy selfe in the Lord, and hee shall give thee the desires of thy selfe:* or else thus, *Delight*

C 2 thy

Hearts

*a Fecisti nos
domine ad te
& ideo inquietum
est cor nostrum, donec
veniamus ad te*

b Psal. 23. 16.

c Querula penitus & errabunda est, donec ad eum, a quo originaliter exiit, trahimur ad umbrae virtutis reverentiam

thy heart in the Lord, and hee shall give thee the desires of thy hart. To the point then, *Augustine* sayes thus, (*a*) O Lord, thou hast made vs for thine owne selfe, and therefore our heart is ever vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bul which is bayted at the ring, *as* soone as euer he gets any little breathing, turnes him straitwayes toward that place, by which he was brought in, imagining, that by how much the more he is nearer to the stall, by so much the more he shall bee further from the stake. In like manner, a faithfull heart beeing baited and towsed in this world with many doggs (*b*) which come about it, alwaies hath an eye to that place, from which it came, and is neuer quiet till it returne to him from whom it was fet at the (*c*) first. He that lets downe a bucket to draw water out of a Well, as long as the bucket is vnder the water, though it be neuer so ful he may get it vp easly; but when hee begins to draw the bucket cleare out of the water, then with all his strength hee can scarce get it vp; yea, many times the bucket when it is at the verie highest, breakes the yron chaine, and violently falleth backe againe.

againe. After the same sorte, a Christian heart so long as it is in him who is a Well of life, is filled with delight, & with great ioy drinketh in the water of comfort, out of the fountaine of (d) saluation; but being once haled and pulled from God, it draweth backe, & as much as it can possibly resisteth, and is never quiet, till it bee in him again, who is the center of the (e) soule. For as the needles point in the mariners compasse, never stands still, till it come right against the north pole: so the heart of the wise men, never stood still, till they come right against the starre which appeared in the (f) East, and the verie starre it selfe, never stood still, till it came right against the other starre, which shined more brightly in the manger, then the Sunne did in heauen. Wherefore our harts do alwaies erre, they are Planets (g), & wandring starres, before they come to Christ, but the onely they are stars of the firmament, the true seed of Abraham, whē they are firmly (b) fixed, & settled in God. The Prophet *Jonas*, all the while he fledde frō God, in what a case was he? one while he was turmoiled in the storms of the tempest: another while he was sowled in the

C 3

waues

d Esa. 12.3.

e Via moris in
decum: tanquam
in centrum
proprium mo-
natur, ut in ip-
so summe de-
letur.

f Math. 2.9.

g Stelle errati-
aque 13.

h Psal. 57.8

*i Quia dominus
reddidit te tibi.
Psal. 119.7.*

waves of the Sea: another while hee was boyled in the bowels of the Whale. But as soone as he returned to God, by & by he was cast vp safe vpon the sea shore: and then he said to his soule, My soule returne vnto thy rest, because the Lord hath restored thy selfe vnto thee (i). Because whereas before, thou hadst lost thy selfe: lost thy selfe in the tempest: lost thy selfe in the sea: lost thy selfe in the Whale: now the Lord hath restored thy vnto thee. Wherefore the *heart* of man hath lost all rest: nay, it hath lost it selfe, before it be cast vpon the Sea shore; before it be cast vpon God: but when once it delighteth in the Lord, when once it findeth God, then it hindereth it selfe, then it returneth vnto rest. *Nicanor* Queene of Saba, could neuer bee quiet in her owne country, till shee came to *Salomon*: but when she saw his glory, and heard his wisdome, then her heart fayled her, she had enough, she could desire to see and heare no more. And so the *heart* of a Christian, can neuer be quiet in the straunge Country of this world, till it come to Christ, which is the true *Salomon*, the Prince of Peace: when it comes once to Christ, then it failes

saies thus to God, Lord now lettest thou thy servant depart in peace, because mine eyes haue seen the prince, because mine eyes haue seen thy salvation. Euen as one good *heart* saies for all, O Lord, how amiable are thy dwellings? *Solomon* had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them (k). It fainteth before I see them: and it faileth when I haue seen them; then I am quiet enough, then I can desire to see no more. For like as *Noabs* dowe could finde no rest for the sole of her foote, all the while she was flickering ouer the flood, till shee returned to the arke with an olive branch in her mouth: so the *heart* of a christian, which is the turtle dowe of Christ, can finde no rest all the while it is houering ouer the waters of this world, till it haue siluer wings as a dove, and with the olive branch of faith, flie to the true *Noab*, which signifieth rest, till Iesu Christ put forth his holy hand out of the arke, and taking this heart into his hand, receiue it to himselfe. Euen as one good *heart* saies for all, I will not climbe vp into my bed, nor suffer mine eyes to sleepe, nor mine eieliddes to slum-

k Concupiscentia deficit.
Psal. 84. 2.

I Psal. 132.4.

ber, nor the temples of my head to take their rest, vntill I finde a tabernacle for the Lord, an habitation for the mightie God of *Jacob*. Vntill I finde, that my heart is not in mine owne hand, but in Gods hand: vntill I finde, that God dwelleth in me, and I in him: vntill I finde, that my soule is a tabernacle for the Lord, and my *beare* is an habitation for the God of *Jacob*, I cannot rest, saies hee. But when I finde this once: when I come to Noah in the arke: when I delight my selfe in the Lord; then will I climbe vp into my bedde, and suffer mine eyes to sleepe, and mine eye-lids to slumber, and the temples of my head to take their rest. But whats the reason of all this? I am somewhat bold to aske, because I wold be glad to know: whats the reason I say, that the bull can never bee quiet, till bee come to the staule, that the bucket can never bee quiet, till it come to the water; that the needle can never be quiet, till it come to the north pole; that *Jonas* can never bee quiet, till he come to the sea shore; that *Nicandra* can never be quiet, till shee come to *Sulomon*; that *Noahs* dove, can never bee quiet, till it come to the arke; that

mans

mans *heart*, can never be quiet, til it come to God? The reason of it is this. When God created heauen and earth, hee rested not in the heauen, or in any heauenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heauenly thing for his soule, & an earthly thing for his bodie. As soone as hee had made man, hee kept a sabbath, and rested. Euen so the *heart* of man, resteth not in the earth, or in any earthly thing, not in the heauen, or in any heauenly thing, but onely in God, which is Lord of both. Lord of heauen and earth: Lord of soule and body. As soone as it commeth to God, & delighteth in him, it keepeth holyday, & resteth. Gods hart never resteth till it come to man: mans heart never resteth till it come to God. For as God sayes to man, My sonne give me thy heart (*m*): so man sayes to God, my Lord give me thy selfe. For even as the heart desireth the water-brookes: so longeth my heart, my soule, after thee, o God. Therefore, o God, give me thy selfe. Shew me thy selfe, and it sufficeth (*n*) mee. For thou onely, O Lord, art indeed, as thou art called in Hebrew *Shaddai*, al sufficient, yea, more then sufficient.

m Prou. 33.26

n Ioh. 14.8.

o 2. Cor. 12. 9
p Psal. 84. 13.

q Psal. 73. 24.

Dulcis ille
amicus qui a-
nimam nutrit.
Nilus.

* Satiabor
cum appetu-
rit gloria tua.
Psal. 17. 16.

Dulcis ille
amicus qui a-
nimam nutrit.
Nilus.

Prou. 13. 1

Esa. 40. 6.

Dulcis ille
amicus qui a-
nimam nutrit.
Nilus.

sufficient. Thy very grace is sufficient
for (o) me. But thou, O Lord, doest give
both grace and (p) glory. Therefore
whome have I in heauen, but thee? and
whom have I in earth, but (q) thee? Thou
only giuest grace in earth: so that I have
none in earth but thee. And thou onely
giuest glorie in heauen: so that I have
none in heauen but thee. O what a sweet
friend is this? What a sweete friend is
God, our good friend, which onely fee-
deth and filleth the (r) heart? Hee onelie
feedeth it in earth, & filleth it in heauen:
feedeth it with grace, and filleth it "glory.
For euerie thing hath a kinde of foode
proper vnto it: Offer a Lyon grasse, hee
will neuer eate it: offert him flesh, hee will
eate it. Why so? Because that is vnnatu-
rall, that is naturall to him. So offer the
heart of a Christian, which is couragious
and bold as a (s) lyon, offer it all the glo-
rie of this world, which is as the flower of
(r) grasse, it is neuer a whit the better. Of-
fer it Christ, who sayes, *My flesh is meate*
indeed, then it is satisfied. Therefore one
sayes, *The Lyons want and suffer hunger, but*
they that feare the Lord, want no manner of
thing that is good. *The Lyons*: such Lyons as
haue

have
upon
& thi
But
by fa
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have no grace, but grasse onely to feede
vpon, they want and suffer hunger, Hungrie
& thirstry, their soule fainteth in them.
But they that feare the Lord: such Lyons as
by faith feed vpon the flesh of Christ, de-
light in the Lord, feede vpon God, they
are fat and well liking, they want no maner
of thing that is good. For as the people sit-
ting vpon the grasse, and feeding vpon
the breade, were all (x) satisfied: so
these Lyons are all satisfied, because
sitting vpon the grasse of the world, yea
not onely sitting vpon it, but also trea-
ding vpon it, & trampling it vnder their
feete, they feede onely vpon the bread of
life. For these Lyons can easily conceiue
that if at that time ffe loaues being bles-
sed by our Lord, did satisfie ffe thou-
sand, then much more our blessed Lord
himselfe, can satisfie euery *heare*, which
hungreth and thirsteth for him. There-
fore these Lions saue the very fragments
of this feast, & keepe them in their hearts
as in baskets, knowing that all the grasse
of the world, cannot doe them halfe so
much good, as the very least crumme of
Christs comfort. For so onely on sayes
among the rest, *My soule refuseth,*
delights

u Psal. 107.5.

x Mark. 6. 39.

y Psal.77.4.
Memor fui
Dei, & delecta-
tus sum.

2. Amon toties
confortaris
quoties recor-
daris. Aug.

comfort: But when I remember God, I am(y) delighted: As if he shold say, I haue a Lyons heart in me; my soule refuseth to feed vpon the grasse of the world: it goes against my stomacke: I cannot brooke it, I cannot digest it, that's but a cold cōfort. My soule refuseth all such comfort. But when I remember God I am delighted. Though I cannot see presētly before me; yet if I doe but remember him; if I doe but meditate of him; if I do but think of him, if I do but dream of him, I am(z) delighted: though I cannot haue a whole loafe, yet I can get but a fragmēt: if I can get but a shive; if I can get but a morsel: If I can get but any little crum of comfort, that falleth from the table of the Lord, my heart is sufficiently refreshed and fed. But as God onely feedeth the heart: so God onely filleth the heart. For the heart of man, as for the manner of dyet, it is like the heart of a lion: so for the bignes of it, it is like the hart of the Ibis. *Oris Apollo* writeth, that the Egyptians, when they would describe the heart, paint that bird, which they call Ibis. Because they thinke that no creature, for proportion of the body, hath so great a heart, as the Ibis hath. But me thinkes, they

they might better paint a man. Because no creature, no not the *Ibis* it selfe hath so great a heart as a man hath. For the eye is never filled with seeing, nor the eare with hearing, and much lesse, the heart with desiring. But even as the Poets faine, that the fiftie daughters of king *David*, killing their husbands, are enioyned for their punishment in hel, to fill a tunne with water, that is boared full of boles, which though they labour never so much about it, yet they can never bring to passe (s) : semblably, he that would go about to fill his heart, with worldly delights, were to good potre water into a fise, as we say; for any pleasure hee shall haue, after all his labour and paines. *Salomon*, hauing had a long time tryall of all transitorie pleasures, at length frankly confest, that they were so farre from beeing a contentation to his heart, that they were a very great vexation to his spirite. Nay *Alexander*, though he had conquered the whole world, yet still he saide with the King of Spaine, *Non sufficit orbis*: (b) yea in the ende, hee grew to be very male content, & found himselfe greatlie grieved, because there were not sooth, many

Eccles. 1, 8.
 a *Vide proverbiū, Danidum dolium a-
 pud Erasm.*

b All the
 whole worlde
 is not enough
 for me.

Hearts

many more worlds for him to conquer. By which example of *Salomon* and *Alexander*, (though otherwise a heathen,) it doth plainly appeare, that if it had pleased God to have created as many worlds, as there are creatures in this one worlde, (which he might haue don with the least word of his mouth) yet this infinite number of worldes, which should haue beeene created, could not haue filled the verie least *heart*, of any one man, without the Creator himselfe. This *Orontius* an excellent Mathematitian sheweth, who describing the whole world ^{as} the forme of an *heart*, leaueth many *voide* spaces in his hart, which he cannot fill vp with the world. For as a circle, can never fill a triangle, but alwaies there wil be three empty corners in the Triangle unfilled, if there be nothing else to fil it, but the circle: so the round world, which is a circle can never fill the heart of man, which is a triangle, made according to the image of the Trinity, but alwayes there wil be som empty corners, in the triangle of the heart unfilled, if there be nothing else to fill it: but the circle of the World. Only the glorious trinity, filleth the triangle of the

the heart, and filleth every corner of it, and filleth euery corner of it foller, then it can possibly (c) holde. For supposeal mightie God should nowe worke a miracle, and give some one man a hearte, as large, and as huge, not onely as all the hearts of all the men, that ever were, are, or shall bee, but also as all the affections of all the angels, and heavenly powers aboue; yea I will say that, which shall bee yet much more maruellous, if this one *heart* were so greate, that it could at one instant, actually containe in it, more corporall and spirituall things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heauens aboue: yet as true as God is in heauen, this so large, and so huge a *heart*, could not be able to holde the very least part of the perfection of God; but if one droppe of his deitie and glory, were powred into it by and by it woulde burst in a hundredth pieces, and fly a funder, as an olde vessel, filled with new^d wine. O what a wonderfull strange thing is this? what shal we devise to say of it? Tenne thousand worlds, cannot fill one *heart*: and yet tenne thousand hearts, cannot hold one God. Therfore,

*e. A. sima nostra
ita facta est ca-
pax maiestatis
tua, quod a te
solo & a nul-
lo alio possit
impleri*

*Cum autem
habes te, plen-
num est desi-
derium eius,
& iam nihil
aliud quod
desideret velle,
ius refat.*

*August. l. Soli-
log. cap. 30.*

*d Behold the
heauens and
the heauens
of heauens
are not able
to containe
thee.*
1. Reg. 8.37.

Hearts.

fore, as much as one heart, is too good and too great, for ten thousand worlds: so much is one God, too good and too great, for ten thousand (e) hearts. So fully doth the Lord, & nothing but the Lord, feede, and fill thy soule, and give thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and bee shall give thee the desires of thy heart.* Thus much for the promise, in these wordes, *And bee shall give thee the desires of thy heart,*

Now then, deare brother, *Delight: and not delight onely; but Thy selfe, also: and not thy selfe onely; but, In the Lord, also: Delight thy selfe in the Lord: and againe I say, Delight: and againe I say, Thy selfe: and againe I say, In the Lord. Delight thy selfe in the Lord.* O remember, for the loue of God, remember this worthy sentence of an auncient father, (f) *Let all creatures seeme viles unto thee, saies hee, that onely thy creatour may seeme sweete unto thee.* Armesnia, a noble lady, beeing bidden to king Cyrus wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how wee

e Deus maior
est corde no-
stro.

1 Ioh. 3.20.

f Omnis crea-
tura vilescat.
vt creator in
corde dulcescat.

she lik
thoug
princ
nor.
mine
selfe.
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she liked the Bridegroom, whether shee thought him to be a fayre and beautifull prince or no? Truth, sayes shee, I know not. For all thewhile I was forth, I cast mine eyes vpon none other, but vpon thy selfe. So basely did this noble lady esteem of king *Cyrus* beauty, who was the Monarch of the world, in respect of that entire good will & affection, she bare to her husband, which was so great, that her eies could never be from him. And so must we set God alwayes before our eyes, and not once looke aside, or bee enamoured wirth any gaud of worldly glory, but despise every blaze of beauty whatsoeuer, that may draw vs from beholding our beauenly husband, and delighting only in him, which is fayrer then the children of men. Saint *Paul* being rapt vp to the third heauen knows not, whether it were with the bodie, or without the body. And because we should marke it well once, he sets it downe twice. That he was rapt vp to the third Heauen, he is sure, that bee heard words which no man can vtter, he is sure, that hee was exceeding delighted in the Lord, he is sure. But whither his body were with him or no, he knows not.

D

So

So much did he forget and neglect, euen his owne body, which is so neere, and so deare a thiag, in comparison of that incomparable *delight*, which then he tooke in the Lord. S. Peter, seeing but a glimble of Christ's glory vpon Mount Tabor, stood so astonished and amazed with it, that bee was in a sort besides himselfe, whan he was at that time beside Christ. Master, sayes he, it is good for vs to be here. Asif he should haue sayd, Now farewell Galilee, and all my goods: farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heauenly sight, and bee continually thus *delighted* in the Lord. Holy Ignatius, going to his Martyrdom, was so strangely rauished with this *delight*, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come racking of my whole body, come all the torments of the Diuel togethervpon mee: come what can come, in the whole earth, or in hell, either, so that I may enioy Iesus Christ, & may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exult only in thy Creator.

Thou

Thou must contemne all beautie, as *Armenta* did: yea thine owne bodie, as *Paul* did: yea all the world as *Peter* did: yea thy very life, as *Ignatius* did: and bee content to doe any thing, though it were to bee torue and pulled in a thousand peeces: or for a time, if it were possible, to suffer all the paines which the fiends and furies of hel can inflict vpon thee, so as in the end, thou maiest delight, either the Lord in thy selfe, or thy selfe in the Lord. Then, then *He* shall give thee: and not; *He* shall give thee onely, but *The* desires also: and not *The* desires onely, but *Of thy heart*, also. *Then he shall give thee the desires of thy heart*. And againe I say, *He shall give thee*: and againe I say, *Of thy heart*. *Then he shall give thee the desires of thy heart*. Then, though thou hast a long time plaied the vnthrift, and wasted all the goods in the world: yet if with the lost childe, thou returne home againe, to thy fathers house, he shall grant thee thy hearts desire, and receive thee with minstrelsie & dauncing, and all manner of festiuall ioy, & that plenty of bread, which nourisheth euery hired seruant in his house, shall much more feede thee,

D 2

which

Hearts.

which art his louing childe,vnto euerlastyng life. Then, though all the leekes and onyons of Egyp̄, which is the world, have failed thee: yet, if with Is̄rael, thou depend onely vpon God, he shall distill the dewe of his grace, into thy *heart*, and lay aside a chosen raine for thee, and cause thee to drinke of the sweete christal stremes of his pleasure, and give thee to eate of that hidden & heauenly Manna, which no man knoweth, but he that receiueth it. Then, though all the clothes and coverings in the world, cannot keep thee warme; yet, if with *David*, thou be a man according to Gods owne heart, he shall send thee that misticall Abishag, which shall comfort thy heart, and make thee hot and feruent in spirit, which shall renue thy strength and make thee young againe, and lusty as an Eagle. Then, though thou have a long time lost thy labour, in seruing *Laban*, which is the world: yet, if with *Jacob* thou returne home againe to thy fathers house, God shall meete the by the way, and as the Prophet *Oſy*, speaketh, he shall allure thee as thy paramour, and lead thee into the wildernes, and there speake according to

to thine owne *heart*, friendly, & louingly vnto thee. And even as louers, are often-times disposed for the nonce, to take a fall one of another, the stronger of the weaker: so God shall wrestle a fall with thee, as he did with *Jacob*, and yeelde so much in loue to thee, as that he shal suffer thee to give him the fall: and to preuaile against him. Iesus: what exceeding loue is this? why we are not euuen nowe, in the name of God, inflamed with the loue of God: and wholly rauished with delight in the Lord? At least wise I maruell, what a mischiefe many base minded worldlings meane, that they had rather feed vpō the huskes of hogges, then the bread of man: that they had rather eate, the onyons of Egypt, then the Manna of heauen: that they had rather lie a cold, frozzen & shivering in sin, then be reviued and cherished by Abishag: that they had rather take unsupportable paine, to serue *Laban*, then take vs unspeakable pleasure, to serue God? Fy vpō it: what a vile folly is this? what a starkē madnes is this? what is this els, but to be euuen bodily tormēted, wheras they might be most spiritually delighted? what is this els, both to goe out of one hel, into

another hell, wheras they might goe out
of one heauen into another heauen? For
why do you (beloued) why doe you tell
me so much, of I know not what? of a
worme, that neuer dieth? of a fire, that ne-
uer is quenched? of a lake, that burneth
with Brimstone? of weeping, & gnathing
of teeth? Thus I tel you (good christians)
and I tell you truely, and God in heauen
heares what I say, though you heare me
not, I tell you as loud as euer I can; that,
to serue sinne so slauishly: to please the
diuell so wretchedly: to delight in the
world so brutishly, as many men doe: this
is worse then all wormes: worse then all
fires: worse then all lakes: worse then all
weeping: worse then hell it selfe. Where-
as, on the other side, to serue God, to
please God, to delight in God, to reioyce
and solace thy soule in the Lord, which
hath alwaies giuen thee, and will alwaies
giue thee, the desires of thy heart; this is
better then all treasures: better then all
crownes: better then all kingdomes: bet-
ter then al immortalitie: better then hea-
uen it selfe. This, this it is, which shall
bring thee, out of one paradise, into ano-
ther paradise. Out of one paradise in this
life,

life, where thou dost ioyfully, and cheerfully serue God, into another paradise in the life to come, where thou shalt be honourably and royally serued of God. Out of one paradise in this life, where thou doest comfort thy heart, and *delight thy selfe in the Lord*, into another paradise in the life to come, where he shal blesse thee, and he shall give thee the desires of thy heart; Through the tender mercies of Iesus Christ, to whome with the father, and the holy Ghost, bee all honour and glorie, power and praise, dignity and dominion, now and euermore. *Amen.*

FINIS.

D 4

HYDRO

THE POVVER OF PRAIER.)

A
SERMON PREACHED
in the Cathedrall Church of Exe-
ter in August, 1596.

BY

THOMAS PLAYFERE Professor
of Divinity for the Lady MAR-
GARET in Cambridge.



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Universitie of Cambridge. 1617.

TO THE ZO.

THE KING OF POLAND
TO THE KING OF POLAND
THE KING OF POLAND

THE KING OF POLAND
THE KING OF POLAND



peace
King
all
due
fore
pray
bum
and
M
finit
poste
from
roya

To the Queenes most Excellent Maiesty.



Religion, dread and deare
Souveraigne, is an unmove-
nable foundation of
highest authority and
honour. O then how bles-
sed are all we? how sure
and unmoveable is our
peace and ioy? God bauing blessed vs with a
King, whom religion and learning excelleth
all aline, and his Maiesty with a Queene in
due proportion answerable to himselfe. Wheres-
fore as it is our duty to ioyne both in our dayly
prayers: so neither would I separate you in my
bumble endeauours. For the present felicitie
and glorie of this Realme, resteth wholly in his
Maiesty, but the future hope to haue these in
finite blessings continued upon vs and all our
posterity, even vnto the worlds end, ariseth
from you both, in respect of that most happie
royall issue you haue had already, and which

Gloriosa in
deum pietas
honoribus re-
giis immobile
est fundamen-
tum Cyrilus
ad Theodos.
de recta fide.

if it please God you may hereafter. Which as
it will be our greatest securitie and comfort: so
that it may bee no danger to your Majesties
health, especially that which your Highnesse
now goeth withall; we shall continually and im-
portunately pray and beseeche at Gods bands.
And what the power of Prayer is, this short
sermon which I presume to offer unto your sa-
cred Majestie, doth in some sort shewe.

Your Majesties most devoted,
and obedient subiect,

Thomas Playfere.

Which as
nfort: so
Majesties
hignesse
and im-
s bands.
his son
your sa-

euoted,
ect,

ere.



THE POWER OF Prayer.

THE TEXT.

Aske, and it shall be giuen you: seeke, and you
shall finde: knocke, and it shall bee opened
vnto you.

Math. 7.7.



Before I come to the
particular intreaty of
this text, it will not be
amisse, as I take it, ge-
nerally to obserue
some few things. Our
Saviour, saies not
here, as to one Aske thou, seeke thou,
knocke thou: but as to many, *Aske,*
Seeke, knocke. For it is, *Our father;* though
it be, *I beleue.* A sparke of fire, in the fire,
kcepes

The power

keepes fire; by it selfe, of it selfe goes out. A droppe of water in the sea, is safe; being alone, is soone dried vp. Euen so, in priuate prayer, that small sparke of zeale which is in vs, may quickly bee put out, and that little droppe of deuotion, which is in vs, may quickly bee dried vp: but in publike praier, it is not so. Whereupon *Daniel* ^a requesteth his Companions, *Sidrach, Mijach and Abednago*, to pray with him. Yea, *Ioel* ^b aduileth them, to gather a solemne assembly, and to cal the elders, & all the inhabitants of the land, into the house of the Lord, to offer vp prayers vnto God. A three-fold cord, is not easily broken ^c. Now what is praier else, but a cord, wherewith we bind Gods hands, when he is ready to smite vs for our sinnes? Euen as *Esay* complaining to God, ^d There is none that calleth vpon thy name, none that riseth vp to take hold of thee, to hold thy hands, and bind them fast with the cord of praier. But if a two-fold cord, or a three-fold cord, cannot easily be broken, wheras two or three of *Daniels* companions are gathered together in the name of Christ, then much more a hundred fold cord, or a thousand-fold

a 2.17.

b 1.14.

c Eccles.4.12

d 64.7.

fold
as not
greed
Ioels
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fold cord, cannot easily be broken, when as not onely two or three of vs, haue agreed vpon a petition in earth, but euuen *Ioels* solemne assembly, such a solemne assembly as here is, many hundreds, yea many thousands of the faithfull, are gathered togither in the house of the Lord, to offer vp praier vnto God. Such a strong cord of praier, as this is, so weltwisted by so many, must needes most forcibly draw downe from heaven, infinit graces for vs. And therefore our Sauour saies here, not as to one, but as to many, *Aske, secke, knocke.* So likewise it is not said here, as in the time present, that by and by we obtaine the thing we pray for; but as in the time to come. *And it shall be giv*
uen you, and you shall finde, and it shall be ope
ned vnto you. For as *Laban* kept *Jacob* a long while from his youngest daughter, whome he loued best, that his loue might be more increased continually: so God oftentimes holdeth vs a while in suspēce, that he may the more sharpen our appetite, and inflame our (*e*) desire. Because, saies *Gregory*. The more earnestly hee is desired of vs, the more sweetely he is delighted in (*f*) vs. Wherefore, as a marchant beeing

e Vt accendan-
tur desideria.
Martial. Epist.
ad Tolos.
Quo anobis
avidius, deside-
ratur eo de no-
bis suauius
latatur.

The power

being about to put money into a bagge,
& perceyuing the bagge will scarce hold
all the money, first stretches out the bag,
before hee put in the money: after the
same sort, in this case, dealeth God with
vs. God knowing that those blessings,
wherewith vpon our prayers he purposeth
to enrich vs, are so great, that our hearts
as yet are not capable of them, stayes a
while, till afterwards when our hearts are
more enlarged, and stretched out like a
wide bagge, we may then receyue them,
when we are fitter for them. Whereupon
the princely Prophet sayes, Lord, I cry
vnto thee in the day of time, & thou hea-
rest not, also in the night time, & yet this
is not to be thought folly in vs: me, Some
perhaps would thinke it a great point of
folly, for a man to cal and cry vnto him,
who stopps his eares, and seemes not to
heare. Neuerthelesse, this folly of the
faithfull, is wiser then all the wisedome of
the world. For we know wel enough, that
howsoeuer God seeme at the first, not to
heare, yet, The Lord is a sure refuge in
due time, in affliction. First, in due time:
then in affliction. Because, for the most
part, in helping vs, God rather respects
the

g. Psal. 22.2.
Ita Septuaginta.
interpretansur.

h Psal. 9.9.

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the due time, then the affliction. So that although, as soone as we pray, he doe not alway presently free vs from affliction, yet if we can be content to wait a while, tarry the L.ords leisure, in his due time, he wil surely releue vs. And therefore it is saide here, not as in the time present but as in the time to come, *And it shall be giuen you, and you shall finde, and it shall be opened unto you.*

Now then in this whole sentence, two principal parts would be considered. The first, what we in our praier must performe to God. The second, what God for our praier will performe to vs. What wee in our praier must performe to God, is in these wordes, *Aske, seeke, knocke.* *Aske,* with the mouth, *seeke* with the heart, *knock* with the hand. What God for our praier will performe to vs, is in these wordes, *And it shall be giuen you, & you shall finde, & it shall be opened unto you.* *And it shall be giuen you,* that is for temporall things: *and you shall finde,* that is for spiritual things: *& it shall be opened unto you,* that is for eternall things, *Aske, seeke, knocke, & it shall be giuen you, & you shall finde, and it shall bee opened unto*

E

you

The power.

you. First we must aske with the mouth
 loakin the virgin Maries father, going to
 the wilderaesse to pray, saide thus. *Prayer
 shall bee my meate and (e) drinke.* Wherby it
 is evident, that as meate and drinke, the
 naturall food of the bodie, must goe in at
 the mouth: so on the other side, prayer,
 the spirituall food of the soule, must goe
 out of the mouth. Which is the reason,
 why *Pythagoras* willed his schollers to
 pray aloud (k). Not that hee thought that
 God could not otherwise heare, but (to
 teach vs, as *Clemens* noteth (l) that as our
 dealing with men must bee as in the sight
 of God: so our prayer to God, must bee as
 in the hearing of men. *Ezechias* king of
 the lewes, witnesseth of himselfe, that
 praying in his sickenes, hee chattered like
 a young swallow (m). Now we know by
 that prouerb, which forbiddeth to keepe
 swallows vnder the same roofe where
 we keepe our felues, that no birde is so
 troublsome for chattering, as the swallow
 is. His meaning then was this: that as a
 young swallow openeth her mouth, and ne-
 uer leaues yawning vnto the dam, til shee
 be satisfied, so he opened his mouth, and
 as the Prophet *Esay* saies (o) kept no si-
 lence,

i Cibus potiusq;
 mihi erit oratio

k Sonora voce
 precari.
 l Sti. 4.

m Esa. 38.14.

o 62.6.

Vol. 1. P. 1. 6.

—
 —
 —
 —

lence, never left *asking*, gaue the Lord no rest, vntill he had mercy vpon him. *Bar* *taack* king of the Moabites, speaketh thus (p) Shall this multitude lickē vp all that are round about vs, as a calfe licketh vp the grasse of the field? Now we know that a calfe licketh vp the grasse of the field with his mouth. The thing thē which he feared, was this: least the Israelites should lickē vp, that is, ouercome and destroy him, and all his, with the *asking* of theyr mouthes, with their prayers to God, which are called (q) the calues of the lips, even as a calfe licketh vp the grasse of the field. The Church wisheth the southerne wind would blow, that her spices might flow forth (r). The southerne wind, is the milde & comfortable spirite of God. The spices are the prayers, the sweet odours of the Saints. So that we wish the Southerne winde would blow vpon vs that our spices may flow forth, when as we wish the holy Ghost would worke vp on vs, that our praiers might flow forth. That as God breatheth in his Spirit into vs, by the inspiration of grace: so wee might breath out our spirit vnto God, by the inspiration of prayer. According to

E 2 that

p Num. 22.4

q Ose. 14.2

r Cant. 4.16.

spirit of prayer
spirit of grace

s PIs 19.13

t Nam. 20. 8.

u) Can. 8. 13.

that of the Prophet, (s) *I opened my mouth and drew in breath, I drew in breath, theres inspiration. I opened my mouth, theres respiration.* So that they which never open their mouthes to *ask*, are dumbe fishes, which haue lioes, and breath not, or else dead Idols, which haue mouthes and speake not, Whereas in truth, every one that bath an eare to heare, ought to heare, & so every onethat hath a mouth to speake ought to speake. Speake vnto the rocke, sayea God to *Moses* (t), when the children of Israel wanted water in the wildernesse. And after the same maner, when wee want the water of comfort in the wildernesse of this world, we must *ask* it of God, we must speake for it vnto the rocke Christ Iesus. For it was his onely request he made to his Spouse, when he tooke his very last farewell of her vpon earth. Let mee heare thy voyce (u). As if Christ should say thus to his church my dearest, now I am ready to ascend vp vnto my Father. Howbeit in the meane while, I will not leave you comfortlesse. But though I shal bee absent from you in body, yet I will be present with you in spirit, always beholding your order of seruice

seruice and hearing your praier vnto me. Therefore let vs not hereafter be strange one to another, but let tokens of louing kindnesse passe continually betwixt vs. I will send downe to you my spirite like tonges of fire. Send you vp to me your prayer, like pillars of smoake. And in case you want any thing at any time, do no more, but let me heare your voice, let me by a prayer, as by a letter from you understand it, and you shall haue it. Aske, and it shall be given you.

Yet it is not enough for vs, to aske with the mouth: we must also seeke with the heart. For seeking with the heart, hath oftentimes preuailed, without the asking of the mouth. But asking with the mouth, could never yet obtaine any thing of God, without the seeking of the heart. Therfore Hieronim findeth himselfe greatly grieved, that now and then in praier time his mouth & his mind went not both together, My mind saies he (x) is wadring or walking in this or that galery, or else telling or counting this or that sum of money, or divers other waies misled & seduced. This is satans subtillty, to be then most

*x. Aut per por-
tions deambu-
lo, aut de fa-
nore cogito. In
dialog. adster-
sus Lucifer.*

*Ipsa in tem-
pore quo eleca-
re mentem pa-
ramus inferris
manibus, cogi-
tationibus ad
terrena plerum
que dejeicimur
Amb de fuga
fucus c. 1. c. 1-
tante August.
contra S. L. 2.*

The power

busie in tempting of vs when we are moilt
busie in praying to God. As when two
goe to law one with another, the plantife
will doe what he can to hinder the defen-
dant, that the Judge may not heare what
he is able to say in his owne cause: in like
sort the Diuell, the common plantife, the
common accuser of all mankind, when
hee seeth vs vpon our knees, pleading for
our selues by prayer, and seeking fauour
and pitty of God, the iudge of all, then
doth hee most interrupt and disturbe vs.
And even as the Furies are described to
haue snakes & serpents vpon their heads,
instead of hayre: so Sarhan distractes our
minded, and makes vs like furies, putting
pestilent and noysome cogitations into
our heads, instead of devout and holy
affections. Which is the cause why Job
(y) before he fell downe vpon the ground
to pray, did shave his head, did shave and
cut off al idle & earthly thoughts, which
are nothing else but snakes and serpents,
suggested by that old Serpent the Diuell.
For obiessed Job knew right well, it was un-
possible God should heare him, if hee
heard not himselfe. No, no, sayes God, I
will never heare such a people, because
this

y. Job. 1. 20

this people drawes neere to me with their
mouthes, & honour me with their lippes,
but their hearts are farre from (z) mee.
What then saies the Apostle ? I will pray
with my breath, or with my mouth : yea,
and I will pray also with my vnderstan-
ding, or with my (e) heart. Seeing indeede
few wordes, though they were no more,
comming from a well disposed and a
faithfull heart, are a thousand times bet-
ter, then ten thousand wordes, which are
never at all vttered, but muttered onely
and mumbled vp in the mouth. Gods
promise to his people is this, You (b) shall
seeke me, and you shall finde mee, because
you shall seeke mee with your whole
heart. Gods performance of his promise
is this, (e) You haue sought mee, and you
haue found me, because you haue sought
mee with your whole heart. Therefore
when thou seekest, *seeke* with thy heart ;
when thou praiest enter into thy cham-
ber. Thy lippes are but the chamber
dore. So that, when thou hast opened the
dore of thy lips, then thou must enter into
the very chamber of thy heart. That
thy praiers may not bee an empie or a
windie praiers, pust or blowne from the

z Isa. 29. 13.

a 1. Cor. 14. 15

b Deut. 4. 29.

c Iere. 39. 23.

d Medullatum
sacrificium.
Psal. 66. 15
e Psal. 4.

f Inneni cor-
micum.

g. Sain. 7. 27.

g Ecclesiasti-
cus, 18. 31.

h Psal. 11. 1.

lungs, or from the lippes: but a hearty & a pithy priuer, a sacrifice which hath marrow and (d)fatnes such a Sacrifice as *Daniel* offered, when as hauing first saide, *My heart hath failed* (d)moe. I haue lost my heart: anon after he saies, *I haue now, O Lord, found my boare againe to pray vs* theel(f). *Salomon* deckt and garnished his temple, before he praied in it: and so before thou praiest, preparethy (g)heart. Be sure thou finde and furnish thy heart, which is the truetemple of him, who is greater then *Salomon*. And as that woman that sought her grot, swept ouer all the whole house; so when thou seekest any thing of God, sweepe ouer the whok house of thy (h) heart: say with *Manasses*, O Lord, I bow vnto theo, the knees of my heart: seeing thou hast saide, *Seeke ye my face, thy face, O Lord, doo I seeke*: yea, I doo seeke thee with my whole heart, seeing thou hast said, *seeke*, and you shal find.

Yet it is not enough for vs to seek with the heart: we must also knocke with the hand. For he that was borne blind, could not withstande both see & say, that God beareth not sinnes, but that every one which

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which calleth vpon the name of the Lord, must depart from iniquity. So that it is to little purpose, for a man to seeke, though with never so faithfull a heart, except also hee knocke with a righteous hand. The Heretikes called *Euchites*, professed to doe nothing else but pray. Because the Apostle exhorteth vs to pray continually. But they did not consider that to pray alwaies, is to serue God alwaies. And that a godly life knockes aloud, and is a perpetuall praier to God. So that professing to pray, and to do nothing els, in effect they did nothing lesse. Seeing as *Theodores* reporteth of them. They did (b) nothing for the most part, but sleepe. Whereas in *Basils* iudgement, a praier should bee filled, (i) not with syllables, or good words, so much as with good works. Which none can doe: who either with these Heretikes, doe nothing at all, or els no good thing at al, but only that which is ill with others. When you shall multiply your prayers vnto me, saies God (k) I will not heare you, because your hands are full of blood. If a subiect should offer vp a supplication, hauing his hands imbrued in the blood of the Kings sonne, tell

*h v: plurimum
dormiunt.*

*i Non syllabis
sed factis &
operibus. L. 1. 1.
k Isa. 1. 15.*

tell me, I pray you, what thinke you? how would the King take it? would hee grant him his request, trowe you? or rather would hee not be most wrathfully incensed, and enraged against him? And even so doth God take it at our hands, when we knocke with bloody & vncleane hands, presuming still to pray, and yet continuallly crucifying the sonne of God by our sins. Therfore say the godlie, Let vs lift vp our harts with our hands (1.) They say not Let vs lift vp our hearts alone: but let vs lift vp our hearts with our hands. Let vs not only seek with our harts, but also knock with our hands: yea even with innocent hands. And another: (m.) Let my praier be directed vnto thee as incense: and let the lifting vp of my hands, be an euening sacrifice vnto thee. And yet another: I will that men pray euery where, lifting vp pure hands (n.). For as the precious stone *diaspeler*, though it haue very many excellent soueraignties in it, yet it loseth them all, if it bee put in a dead mans mouth, so prayer, which is the only pearle and iewell of a Christian, though it haue very manie rare vertues in it, yet it loseth them every one, if it be put into a mans mouth,

script
Aug. 21
1 Lam. 3.41.

script
m Psal. 141.3

script
n 1. Tim. 5.8.

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month, or into a mans heart cyther, that
is dead in sinne, and doth not knock with
a pure hand. Hence it is that the Church
is layd to be perfumed with frankiosence
and myrre. (e) By frankiosence is meant a
burning feruency of affection, when as
an enflamed heart seeketh. By myrre is
meant, mortification and dying vnto sin,
when as an vndefiled hand knocketh. As
when the Church sayes, *p* My handes
droppe downe myrre, & my fingers pure
myrr be vpon the handles of the barre.
This is that holy perfume of the tabetna-
cle which God appointed to bee made of
pure myrre and frankiosence, of each like
waight. (q) Note that, *Of each like waight.*
But we for the most part marre it in the
making. For we put into this perfume of
prayer whole pounds of frankiosence, but
not a dramme, nay scarce so much as one
graine of myrre. We put into it much
frankiosence, much pretence of faith,
much shew of seeking with the heart, but
little myrre, little true mortification, little
holines of life, little sound knocking with
the hand. Nay, that which is most lament-
able, or rather most detestable of all.
some are not ashamed in stead of this
pure

o Cant. 3.6.

p Cant. 5.5.

q Exod. 30.34

Exod. 17.5.

pure myrre, to put in the verie drugges, and the dregges of their vile sinnes, which is the cause why manie a mans praier is so lothsome, and so odious to God. Whereas if we would make this perfume, as it should bee made, according to Gods prescription, and put in as much of the myrre as of the frankinsence, of ~~each like weight~~, then I assure you, no pomander which is made of Amber and Muske, would bee so pleasant in the nostrils of God, as this Perfume of Prayer, wherewith the Church is perfumed, which is made of Frankinsence and Myrre. Offrankinsence, in a heart that seeketh, and myrre, in a hand that knocketh. When Moses prayed in mount Oreb, (r) his handes were holden vp by Ur and Aaron. Yea they did not only hold vp his handes, but also they held his rod in his handes. Now the rod of Moses was a figure of the crosse of Christ. Wherby we are taught, that wee must not knocke with our owne handes, but with Moses rodde in our handes, not trusting to bee heard for the workes of our owne hands, for our owne merites, but for Christes merites. For this rodde of Moses is the crosse

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crosse of Christ, the key of David, the key wherewith Elias (s) knockt, or rather indeede he flood not without, knocking like a stranger, but with this key of prayer, hee lockt and vnlockt heaven at his pleasure. Among them that haue beeene borne of women, there hath not risen vp a greater then John Baptist. Not a greater. True, Onely the first John Baptist, Elias was as great, as the second Elias John Baptist. For both of them came in one and the selfe same spirit, in one and the selfe same power. No maruel then though Elias, being such a holy man, one while by turning the key one way, did lock vp the whole heauen; another while by turning the same key of prayer as much another way, in the turning of a hand, did vnlocke all the doores and windowes of heauen, and set them wide open. Why do ye maruel at this? Euen we, we our selues I say, shall bee able to doe as much as ever Elias did, if wee come in the spirit & power of Elias, as John Baptist did. If we haue such a spirite in our heart to seeke and such a power in our hand to knocke it shall likewise be opened vnto vs. For Christ hath sayd here, Knocke, and it shall bee

s Iam. 3.17

be opened vnto you. Thus much for the first part, what wee in our prayers must performe to God, in these words, *Aske, seeke, knocke.*

The second part followeth, what God for our prayer will performe to vs, *And it shall be given you.* That's for temporall things. In another place it is sayd, *Give, and it shall be given you.* Here, *Aske, and it shall be given you.* So that it is all one with God. We may get as much of him by asking, as by giving. By asking, that which wee haue not, as by giving that which we haue. Yet S. James sayes, (r) *you aske, and it is not given you.* But the reason followes, Because you aske amisse: For you aske temporall things to consume them vpon your lusts. Now though this be the end which thou intendest, yet thou darest not confesse so much with thy mouth. Therefore then perhappes, thou maiest aske and misse, when as thou dost aske amisse. When as, sayes Barnard, (u) eyther thou dost aske from the written word, or else thou dost not aske for the begotten word. Sceing every thing which we aske, as it must be assured and war-

r. 4.3.

*Aut præter
verbum petis
aut proper
verbum non
petis.*

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warranted to vs by the Scripture, which is the written word; so it must be countenanced and commended to God by Christ, which is the begotten word. Now both these words, written and begotten, presuppose a mouth. Which if they bee in thy mouth, then Gods promise is plaine, Open thy mouth, and I will fill it. Aske of me, and I will *g^{ive}* thee, the heathen for thine inheritance. For the eyes of the Lord, are vpon the righteous, and his ears are in their (x)prayers. Hee saies not, their prayers are in his ears, but his ears are in their prayers, To signify, that though our prayers be so weake, that they cannot pierce through the cloudes, and much le^{se} enter into the ears of the Lord of Hostes, yet that hee will bowe downe, & incline his ears vnto our prayers. So that though our prayers cannot bee in his ears, yet his ears shall bee in our prayers. A captaine of the host of Israel being cut off by the time, before hee could cut off all his enemies, spake to the sunne, saying, Sunne, stand thou still. This was a temporall thing, eventime it selfe which hee praied for. But there was never scene such a day, neither before nor since wherein

*x. Aureus cius
in precibus eo-
rum. Ps. 34. 16.*

*2-1-6 1/2
Aug 16th*

y Iof. 19.14.

z. Ezod. 8.13.

wherein the Lord obeyed the voice of man(y) His praiers were not in the ears of the Lord. They went vp to the sunne, and no further. Yet the ears of the Lord were in his praiers. For the Scripture saies not that the sunne obeyed, but that the Lord obeyed the voice of a man. To signifie, that not onely God himselfe will yeeld vnto vs, but also if the sunne, or any other of his creatures, should refule to giue vs our asking, yet that hee will command and compell them also, with himselfe to serue vs. And what man then will not obey the voice of the Lord, seeing the Lord will obey the voice of a man? *Pbarasob*, being plagued with frogs, got the man of God to pray for him, *And the Lord did according to the word of Moses* (z.) And the Lord obeyed the voice of a man. *Moses* did according to the word of the Lord. That is plaine. The Lord did according to the word of *Moses*. That is strange. Yet thus it is. And this it shewes; that if *Moses* will doe according to the word of the Lord, the Lord will doe according to the word of *Moses*. If wee will keepe his precepts, he wil fulfil our praiers. Hee will fulfill the desires of them

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them that feare him, hee also will heare their crie, and will helpe them. I haue cried, saies the Psalmist, because thou hast heard me (a). One would think he should haue said contrariwise. Thou hast heard me, because I haue cried. Yet he saies, I haue cried, because thou hast heard mee. To shew, that crying, doth not alwaies goe before hearing, with God, as it doth with vs: but that God will not only heare our crie, but also heare vs before we crie, and will helpe vs. And that which is most admirable of all, though it were a thing which once he purposed neuer to give vs, yet if we aske it, he will reverse & repeale his owne sentence to pleasure vs. God once repented him, that hee had made man, and said, I will destroy man whom I haue made, from the face of the earth, yet when Noah had built an altar and praied to God (b,) The Lord smelled a sauour of rest, and said in his heart, I will not henceforth curse the earth any more for mans cause. God once was so displeased with his people, that he said flatly (c) I tel you truly I will deliver you no more. Yet whē they asked a deliverer of him, his verie soule was grieved within him, for the misery of

F

Israel.

a Psal. 17.6.

b Gen. 8.22.

c Non addam
vtra vs libe-
rem vs.

The power

d Judg. 10:16.

e 2. Sam. 12:
13.

f 2. Reg. 20:6

Israel, and he gave them *Lebrie* to deliver them from their enemies (d). God once sent *Nathan* with this message to *David*. As the Lord liveth, the man that hath done this thing shall surely die, yet when *David* had asked forgiuenesse, and saide Haue mercy vpon me, O Lord, after thy great goodnesse & according to the multitude of thy mercies, doe away mine offences. God sent the same prophet with a contrarie message (e). The Lord hath taken away thy sinne, & thou shalt not die. God once sent *Esay* with this message to *Ezechias*. Set thy house in order, for thou shalt die, and not liue, yet when *Ezechias* had turned him toward the wall, and wept, and praied, & said, O Lord remember howe I haue walked before thee in truth, and with a perfect heart; God sent the same prophet with a contrarie message, (f) Thus saith the Lord, I haue heard thy priers; and thy teares and now behold thou shalt liue and not die. Then did the king reioye in thy strength O Lord, exceeding glad was hee of thy saluation. For thou didst graunt him his owne desire, and didst not deny him therequest of his lips. Hee asked

asked life of thee, and thou gauest him a longer life, even fiftene yeeres longer. As also here thou doest promise vs, both for this life, and for all temporall things concerning this, yea though it bee a thing, which once thou hadst purposed never to giue vs, *Aske, and it shall be giuen you.*

Yea, not onely God will give you temporall things, but also *you shall find spirituall things.* Yet the Church sayes, (g) I sought him whome my soule loued: I sought him, and I found him not. But the reason goes before, because shee sought him in her bed: shee sought him not with her heart. My soule loueth him, sayes she: yet at that time her heart loued her bed better. Therefore sayes *Augustine* (h) *Seek what you seeke, but seeke not where you seeke. Seeke Christ: that's a good what. Seeke what you seeke. But seeke him not in bed.* That is an il where. But seeke not where you seeke. *Moses* found Christ, not in a soft bed, but in a bramble bush. So that the bed is no fitte place to finde him, who had not where to rest himselfe. But go into the garden among the bramble bushes, and there you shall finde

g Can. 3.1.

*b Quarite
quod queritis;
sed non ubi
queritis.*

Pray
for
the
Soul
of
the
dead

Math. 11. 29.

Look
up
to
the
Lord
for
rest

Prou. 2. 5.

Isa. 55. 6.

Isa. 65. 1.

him not sleeping, but sweating dropes of blood for your redemption, and calling you to him, (i) Come vnto mee all you that labour, (not you that lye a bed, and are secure, but you that labour) and are heauy laden, and I will refresh you. Take my yoke vpon you, and you shall finde rest for your soules. If you seekerest with your hearts, with your soules, you shall find rest for your soules, and that rest also, which is not to be found in the bed of pleasure, but in the yoke of Christ. If thou seekest for this spirituall rest, as for siluer, and search for it, as for treasures, (k) then shalt thou vnderstand the feare of the Lord, & finde the knowladge of God. Therefore seeke the Lord, not in the bed of sensuality, but where he may be found. And seeke the Lord while hee may bee found (l) Or rather indeed, though not in what place soever, yet at what time so euer wee sinners seeke, we shall be sure to finde him, that sayes, I am found of them that sought mee not (m) So that no man seeking God, shall returne with a Non est inueniens: but we that haue erred and strayed like lost sheepe, shall find him, or rather wee shall bee found of him before we

we seeke him. And that which is most wonderfull of all, we shall not onely finde oftentimes before wee seeke, but also we shall finde much more then wee seeke. That good *Centurion* (s) sought only one word, *Die verbum*, sayes he, but he found more. Christ vttered not onely one word whereby his seruant was healed. But also very many words, wherein hee gaue him selfe a most singular praise and commendation for his faith. *Dymas* the thiefe on the right hand (o) sought onely to bee remembred, when Christ should come into his kingdome, but he found more. What talkest thou of beeing remembred, sayes Christ, as though thou shouldest be farre from me out of my sight? Tush man, I will doe more for thee then so? Thou shalt not onely bee remembred, but thou shalt be with me. And why saies thou whē I come into my kingdome? as though it would be a long while first? This very day shalt thou be with me in my kingdom: *this day thou shalt be with mee in Paradise*. That needy man in the Gospel (p) sought onely to borrow three loaues, but he found more. God his good friend, bad him welcom at midnight, and did not only lend him, but

a Math. 8.8

c Luk. 23.42.

p Luk. 11.9

q] 2. Cro. 1. 1.

frankely and freely give him, not onely three loaues, but as many as he needed, *Hee gaue him as many as he needed. Salomon* (q) sought onely wisedome, but he found more. Seeing he sought first the kingdom of God, and the righteousnesse thereof, all other things besides, were added vnto him. Wherefore if any man want wisedome, or any such spirituall thing, let him with *Salomon* seeke it of God, and hee shal finde it. Yea we shall finde infinitely aboue measure, more then we seeke, or can deuise to seeke of him that saies, *Seeke, and yee shall find.*

r] Luc. 13. 24

Yea, not onely you shall finde spirituall things, but also *it shal be opened vnto you*, that's for eternall things: yet we read that some began to knocke, saying, (r) *Lord, Lord, open vnto vs,* and it was not opened vnto them. But the reason is evident elsewhere. Because they did not knock with their hands. They had, I grant Llampes in their hāds, but they had not oyle in their lampes. So that all their knocking was but as a sounding brasē, or as a tinkling cimball. Whereas if wee would knocke to purpose indeed, the way were, as Christ teacheth vs elsewhere, not to cri, *Lord, Lord,*

play doh f. 19.

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XUM

Lord, but by setting to our hands, to doo
and worke the will of our heauenly fa-
ther. Loe yea, saies *Cbrifologus*, (s) howe-
loath our good Lord is to deny vs any
thing, seeing though hee were never so
much disposed to keepe vs out, yet here
he teacheth vs away, how we may breake
open the dores, and presse in vpon him,
and get the kingdom of heauen whether
he will or no, by the violence and force of
faith from him. For there is a great diffe-
rence betweene Dines and God, though
there be a great argreement betweene *La-
zarus* and vs. *Lazarus*, (s) was a beggar full
of sores: so are we all by nature beggars,
standing without, and knocking at the
doore. Yea, his body was not so full of
sores, as our soule is of sinnes. *Lazarus* de-
sired to be relieved with the crummes of
bread, which fell from the rich mans
board: so haue we all neede, God wote,
to be refreshed with the crums of mercy,
which fall from our masters table, yet in
one respect we are better then *Lazarus*.
In that it was his hard happe, to knocke
at the doore of a cruell, a wretched, a mi-
serable caitiffe, who could see no time to
open vnto him. But we knocke at the dore

*En quam ne-
gare noller,
qui sibi etiam
neganti, quid-
ter extorque-
retur offendit.*

t Luk. 16 20.

god wright
20
House
of blake.

u Act. 3.2.

of a most kind, a most liberal, a most mercifull father, who as soone as he beareth vstrapping with a lively faith, which worketh by charitie, hath no power to keepe vs out any longer: but presently he openeth vnto vs. And even as S. Peter, (u) when he saw that lame cripple lying vp on the ground, crauing an almes, at the beautifull gate of the temple, said vnto him, Siluer and gold haue I none, but such as I haue, health, and recoverie I give thee: so Christ, when he seeth vs lying prostrate, groueling on the ground before him, & knocking for an almes at the beautifull gate of his holy temple, by and by openeth vnto vs, and giues vs not siluer or gold, or any such corruptible thing, but health and saluation to our soules, and all the inestimable riches of his glorie, & all the eternall treasures of his kingdome. O that some of you would a little trie whether this be true which I say or no! that you would boüce as hard as ever you can, at this beautifull gate, & say with the Psalmist (x) Arise, arise, O Lord, why sleepest thou? I warrat you, you should heare him answer you in another Psalm. (y) Now for the pitifull complaint of the pore, I wil arise, faith

x Psal. 44. 23.

y Psal. 12. 5.

faith the Lord; I will sleepe no longer, I will arise and *open* vnto them. So it was *opened* to the poore (z) Publican. He went vp to the temple to pray, and when hee came thither, hee knocked his breast and said, Lord, be mercifull vnto me a sinner. Therefore the dore of mercie was *opened* vnto him, and he went home, euен into heauen his long home, more iustified in the sight of God, then that other which iustified himselfe. So was it *opened* to S. Steuen (a) He was brought out to be stoned. But when hee came forth, the very stones could not knocke him so hard, as his praier knockt heauen gate, when as he said, Lord Iesus let me in, Lord Iesus receiue my spirit. Therefore the gate was *opened* vnto him. Hee saw the heauen *opened*, and Iesus standing at the right hand of God, where hee within a while after, should sit himselfe. So was it *opened* to King (b) David. He knockt very imperioully, not like a petitioner, but like a comander. Lift vp your heads, ô ye gates, & beye lift vp ye everlasting doores, that the King of glory may come in. Open vnto mee the gate of the righteous, that I may enter in & praise the Lord. And whē the

z Luk. 18.13.

a Act. 7.56.

b Psal. 118.19.

The power.

c Act.16.26.

the gate was *opened*, as hee was entring in, he pointed to it, and said, This is the gate of the righteous, the iust shall enter into it. So it was *opened* to S. Paul. (c) He was cast downe into the very lowest dungeon. All the chaines of darknes, and euen hellit selfe, could not haue held him fster, then that dungeon did. yet at midnight, when he praied and knockt, suddenly all the prison dores flew *open*, yea al the dores of heauen likewise stood *open*, and that which is most maruellous of all, they stood so wide *open*, that not onely S. Paul himselfe went in, but also *Stephanas* the iayler, and his whole houshold, whome hee at that time converted and baptizid, did enter in with him. So that all, all eternall things are ours, & nothing nothing can preuaile against vs, if wee knocke as we ought. Not the brasen gates of hell to shut vs in, nor the golden gates of heauen to shut vs out. For Christ hath saide here, Knocke, and it shall be *open* unto you. Thus much for the second part, what God for our praier will performe to vs in these words, And it shall be *given* you, and you shall finde, and it shall be *open* unto you.

Now

Now then my deare brethren, give me
leave, I beseech you, to speake vnto you,
me, I say, that am the seruant of God, and
your seruant for God, as *Naaman* the Sy-
rians seruants sayd vnto him. Father, say
they, if the Prophet had commaunded
thee a great thing, wouldest thou not haue
done it? how much more, then when hee
sayeth vnto thee, Wash and bee cleane?
Brethren, I say, if he that is more then a
Prophet, had commaunded you a great
thing, would you not haue done it? how
much more then when hee sayeth vnto
you, Wash and bee cleane, Aske, and it
shall bee giuen you? Hee desires to be de-
sired. And he bath not his owne will, ex-
cept we haue ours. But we may haue what
we will for asking, God doth ask no more
of vs, but onely that we would vouchsafe
to aske him. Doe no more sayes he, but
aske and haue: Doe no more bur seeke,
and finde: Do no more but knocke, and
enter in. O how easily, and yet how pow-
erfully doth prayer worke? It ouercom-
meth all Beastes, The Leviathan, the
strength of all Gods creatures, was so
subdued by prayer, that whereas other-
wise he might haue beeene a gulf to swal-
low

lowe vp *Jonas* quicke, and for euer to deuour him, hee became a shipp to sauе him. It ouercommeth all men. *Jacob* giveth *Joseph* one portion aboue his brethren, which he got of the Amorites, by his sword and by his bow. But the Chaldee Paraphraſt translates it. *By my praier, and by my ſupplication.* Which traſlation proueth, that praier is the ſword, and ſupplication is the bowe of a Christian, wherewith he ſubdueth all his enemies. It ouercommeth the Diuell himſelfe. Prayer and fasting are the chiefelſt means to caſt him out. If we reſiſt him by praier, he will flie from vs. Yea the moſt ſilly beaſt in all the forreſt, is not ſo muſh affrighted and amazed, when a lyon roaſeth, as this cowardey beaſt the diuell is daunted and terrified, when a Christian prayeth. What ſhall I ſay more? It ouercommeth him that cannot be ouercome, making the Virgins ſonne ſtoupe downe, and condiſcend vnto vs. I pray thee let mee goe ſayes he, to one that wraſtled with him all the night long by praier. If thou wilt bee a ſuter to God, God wil be a ſuter to thee. If thou wilt pray vnto God God will pray vnto thee. I pray thee ſayes he.

be, let me goe. But what doth Israell an-
swere? I will not let thee go, except thou
blesse me. No will? It is not belike now
as God will, but as man wil. God is taken
captiue by prayer, and becomc a prisoner
to man, and stands at his curtesie, who
sayes, I will not let thee goe, except thou
blesse me. And that which is more then
all this, if more may be, praier overcom-
meth God, not onely being well pleased
as he was with Israel, when any child may
deale with him, but also being displeased
as he was with the Israelites, whē no man
may come neere him, whē his wrath bur-
neth as fire, ween he thunders from hea-
uen, and teares the cloudes in peeces, and
cleasess the rockes asunder, and shakes
sand & sea together, and makes the whole
earth in a trembling fitte of feare, flie as
way from him. Yet if some *Moses* doe but
stand vp in the gap and pray, all this om-
nipotent power shall come to nothing:
God shall not be able though he be never
so angry, to enter vpon the breach, but
praier shall haue the victorie, and get the
cōquest of him. Wherfore belonod, once
again I say, let vs alwayes intrench our
selues within this inuincible bulwarke of
prayer.

praier. Our whole life alas, as wee have made it by sinne, is most miserable. There is no man aliuie, if hee had known before hee was borne, what miseries would haue befallen him in this life, but would haue wished I warrant you, with all his heart, that which was the Wombe of his birth, had beene the tombe for his buriall. But in all the calamities of this life, our onely comfort is prayer. In all the afflictions of this life, our onely fortreise is praier. Prayer, whereby wee are oftentimes in spirite with the Apostle, rapt vp into the third heauen, where wee that are otherwise but Wormes, walke with the Angels, and euen continuallly talke with God. Hence it is, that holie men and women in former times, could never haue enough of this exercise. Nazianzen in his Epitaph for his sister Gorgonia writeth, that shee was so giuen to praier, (e) that her knees seemed to cleave to the earth, and to grow to the very ground, by reason of continuance in prayer. Gregorie in his Dialogues writeth, that his aunt Trasilla beeing dead, was found to haue her elbowes as hard as horne. Which hardnesse sheweth by learning

*e v*e* genia ter-
re conseruans*

ning to a deske, at which shew vse to pray. *Engelius* in his historic writeth, that *James* the brother of our Lord, had knees as hard as camels knees, benummed and bereaued of all sense and feeling, by reason of continual kneeling in praier. *Hierom* in the life of *Paul* the Eremit, writeth, that he was found dead, kneeling vpon his knees, holding vp his hands, lifting vp his eies(f). So that the very dead corps seemed yet to live and by a kinde of religious gesture to pray still vnto God. O how happy and how blessed, wasthat soule without the body, when as that body without the soule was so deuout. O that wee may bee, that wee may bee likewise, so happy and so blessed as this holy man was, that wee may depart hence, in such sort as he did, that is, in such sort as Christ did, who died in praier, saying, *Father, into thy bands I commend my spirit*, that our Lord when he commeth, may finde vs so doing, that when wee shall lie vpon our death-bed, gasping for breath, readie to giue vp the ghost, then the precious soule of euery one of vs, redeemed with the precious blood of Christ, may passe away in a praier,

*f Etiam cada-
uer mortui of-
ficio gestu
precabatur.*

1772
2 Aug

prayer, in a secret and sweete praier, may
passe I say, out of Adams body, into A-
brahams bosome; Through the tender
mercies of Iesus Christ, to whom
with the Father and the Holy
Ghost, be all honour and
glory, power and praise,
dignity and domi-
nation, now and
euermore.
Amen.

21.
er, may
into A.
tender
om
y

THE SICK-MANS COUCH.

A
SERMON PREACHED
before the most noble Prince
HENRIE at Greenewich,
Mar. 12. An. 1604.

BY

THOMAS PLAYFERE Professor
of Divinity for the Lady MAR-
GARET in Cambridge.



Printed at London by John Legatt, Printer to the
University of Cambridge. 1617.



TO THE R I G H T
Honourable my very
good Lord, Sir Edward
Denny, Knight Baron of Wal-
tham, grace and
peace.



Right Honourable, beeing
appointed to preach the
last Lent, I delivered so
much as filled vp the or-
dinary time of an houre:
but that was scarce halfe
this Sermon. I uttered no
more, so auoid the offence of the hearer; I write
no less, so procure the profit of the reader. For
astidiousnes without regard of due time, especi-
ally in so high a presence, soone offendeth: so
fullnes, where the reader may peruse more or
lesse at his pleasure and leisure, best of all dis-
fieles. Therefore I thought good in publishing
this Sermon rather to enlarge it to the com-
prehension I had conceit and meditated in
my minde, then to scant it according to that
strict compasse of time which I wast to in
the pulpit. For by this meanes all that will

The Epistle.

vouchsafe to looke into it, may make their profit thereby. They which were present by vittering the whole, whereas they heard but halfe: they which were absent, by hearing the preachers meaning, though they bee unacquainted with his affection. And yet perhaps it may please God to blesse this poore exercise to duers beauenely minded men in such sort, as they may take occasion by some things here intimated, not onely to conceiue more then they find directly specified, but also to be more diuinely inspired & sweetly affected, as he is pleased God to vouchsafe mee of his grace, either at the preaching or penning of it. Howsoeuer, seeing this discourse exhorteth principally to repentence and patience in the time of sicknes, & to a preparation of our selues by a good life unto a happie death, which is a doctrine most necessary in this great mortallity, that bath lately bin, and is yet feared: especially also for that the greatest part of it I never preached any where, but onely penned in my study, I thought my selfe so farre bound in duty to this blessed Church wherein weelme, as not to hide it in a napkin, but according to the Apostles rule, if I have found comfort my selfe by some meditations here opened, then to comfort them that are afflicted by the same comfort wherewith

wee

Dedicatore.

neour selues haue bin comforted of God. And
berinking mee of one under whose protection
it might passe in publicke, I thought best to
make bold with your Lordship. For though all
sorts peraduenture may bee fited with some
thing or other in this plaine sermon, which they
may make use of, yet those I am sure will conne
me most thanke for my well meaning endea-
vour, which haue had most experiance and
trall of Gods longing mercie in this kind. Now
your good Lordship haing bin deluered more
then once or twice from dangerous sicknesse,
haue learned such patience, such meekenesse,
such unfeined repentence, such true mortifica-
tion: such assurance of Gods loue, such confi-
dence in Christ, such other good vertues of a
right sanctified spirit, by this fatherly visitati-
on of the Lord which is not wanting, even often-
times to his dearest childe, as you could neuer
haue learned, at least wise in the same meas-
sure, in health. Besides, I haue bin so especially
beholding to your honour, even since you were
first of S. Johns colledge, that I could not satis-
fy my selfe with the inward duty and thank-
fulness towards you which I haue ever had,
fully laid up in my breast, except I also shewed
the same by some such outward testimony, as
might cleare mee to you and the world of un-.

The Epistle.

gratefulnes. Wherefore I doe so presume to dedicate this small labour to your good acceptanc, as wthall I heartily desire all those that shall receive edification thereby, to pray together with me for the continuance of your Lordships good health and welfare, that long you may reyn in this world enjoy this your late honourable addition, and all other good gifts of God, and favours of our gracious Souveraigne to the benefit of this Church, and common wealth. From Cambridge the 28. of June, 1605.

Yours ever
Thomas Playfere.

The quotations in the margent with figures, were, or should have bin, delivered at the preaching: the rest with letters, are only for the printing.

THE SICKE
Mans Couch.

PSAL. 6, VER. 6.

I water my Couch with my teares.



Othing is more delightsome then the seruice of God, and loue of Vertue: no, thing more full of griefe & sorrow, then sinne, Gods commaun-
dements are not heauie (a) yea, his yoke
is easie, and his burden light (b.) On the
other side, how deepe ly sinne woundeth
the very conscience, the Heathen Orator
confesseth, saying, I will not buy repen-
tance so deare (c.) Agreeable to that of
the Apostle, What fruite have you of
those things, whereof you are now asha-
med?

G 4

a 1. Ioh. 5.3
b Mat. 11. 30.

c Non emam
tansi panitere
Demosth.

d Rom. 6. 2. 1.

e Exod. 5. 14.

f Isa. 57. 20

g Epist. Iud. 13

h 1 Tim. 6. 9.

i Reu. 14. 11.

k Sap. 1. 11.

l Math. 10. 20

m Ier. 9. 5.

med? For the end of those thinges is death (d.) Looke how the Israelites weareid themselves in clay and bricke, without any profit or reward; nay when they had done their very best, they were by Pharaos Taskemasters well beaten for theyr paines^e: Euen so the world, the flesh, the diuell, as rigoroustaskemasters incitemen to sinne, but all the reward they yeald them, is onely mortall & immortall griefe. And as the searoareth & foameith, and never is at rest^f, after the same sort, the wicked are like the raging sea, foaming out their owne shame^g, and never rest, till hauing made shipwracke of faith^h, they bee drownad in perdition and destruction. They which worship the beast, haue no rest day nor night (i.) Now what beast so cruell as sin? which not only killeth the body, as a beast doth but slayeth the soule^k, yea, it destroyeth both body and soule in hell^l. Therefore this indeed is the beast, which depriueth all those that serue it, of liberty and rest. Of whome the Prophet *Jeremie* writheth thus; ^m They haue taught their tongues to speake lies, and they take great paines to doe wickedly.

This,

The sickemans couch.

3

This, holy King *David* had good ex-
perience of. Namely, that in sinne, there
is nothing but sorrowes and paines, For
lying here sicke in his bed (1,) and fee-
ling this same sicknesse to bee a stroke of
god's heauy hand for his offence, bee cries
God heartily mercy and sayes. Hauie mer-
ciepon me, O Lord, for I am weake : O
Lord heale me, for my bones are vexed.
My soule also is sore troubled, but Lord
how long wilt thou delay? Now that his
soule is sore troubled, he proueth in this
present verie, I am wearie of my groa-
nings, every night I wash my bed, & wa-
ter my couch with my teares. The soule
must needs be sore troubled, which is so
grieuously tormented. Especially in the
wordes of my Text, by three notable am-
plifications, he sheweth how serious and
syncere his repentance is. First, saies he,
Not onely I wash, but also I water: second-
ly, Not onely my bed, but also my *Couch*:
thirdly, not only with my groanings, but
also with my teares. *I water my couch with
my teares.*

These will be very godly and ghostly
meditations. The rather, in this time of
Lent. Onely the worst, I doubt, will bee
mine.

¹ Hereupon I
entitle this
Sermon. The
sick mans
Couch.

The Sickmans Couch.

1 In the sermon intituled
The meane in
mourning.

m Cant. 4. 2.

n Gen. 30. 38.

o Ps. 119. vlt.

p 1. Reg. 7. 38

mine. For that hauing discoursed at large of this doctrine elsewhere (1.) I can not now cull out the choicest matter, but must bee faine to gather together such fragments as were then left. *I water my couch with my teares.*

The first amplification is in this word *I water*. Not onely *I wash*, but also *I water*. The faithfull sheepe of the great Shepheard, goe vp from the *washing* place euery one bringing forth twinnes, and none barren among them (m.) For so Iache sheepe having conceiued at the watering troughes, brought forth strong & parti-coloured lambes (n.) *Dauid* likewise who before had erred and strayed like a lost sheepe (o,) making here his bed a washing place, by so much the lesse is barren in obediencie, by how much the more he is fruitfull in repentance. In *Salomons* temple stood ten Caldrons of brasse, to *wash* the flesh of those beaulls which were to be sacrificed on the Altar. (p.) *Salomons* Father, maketh a *water* of his teares, a cauldron of his bed, an Altar of his heart, a sacrifice, not of the flesh of vnreasonable beasts, but of his owne body, a living sacrifice, which is his reasonable seruynge

The sicke mans Couch.

5

of God (q.) Now the Hebrew word (4) here vsed, signifies properly, To cause to swimme, which is more, then simply to wash. And thus the Geneva translation readeth it, I cause my bedde every night to swimme, So that as the Priests vsed to swimme in the molten Sea (5,) that they might bee pure and cleane, against they performed the holy rites and seruices of the temple : in like manner the princely prophet washeth his bedde, yea hee swimmeth in his bedde, or rather hee causeth his bedde to swimme in teares, as in a sea of griefe and penitent sorrow, for his sin. Neither were this so much to bee wondered at, but that he frames the amplification thus, Not onely I wash, but also I water. Watering in Scripture is attributed to sundry things. The holy Ghost watereth. Except a man bee borne againe of water, and of the holy Ghost (r) because the holy Ghost purgeth & cleanseth like water. The word watereth, *Paus* planteth, *Apollo* watereth, but God gives the increase. (s.) Baptisme watereth. Which was prefigured in the water of Noahs flood (t,) and more plainly in the water that came out of Christs side (u) Repentance

q Rom. 12.1.
(4) Asketh.

(5) 1. Reg. 7.
27.

r John 3.5.

s 1. Cor. 3.6.

t 1. Pet. 3.21.
u Ioh. 19. 34.

6 Gen. 2. 10.

x Ps. 119. 130

y Pomponius
Mela.

z Ierem. 9. 7.

a Psalm. 16. 7.

7 Amself

b Bucerius-Tre-
mellius, & alii

penitance watereth. As in this place, I water my couch with my teares. Out of Eden went a riuver to water the garden (6) but *David* eyes gush out many riuers of water (x,) to water his couch with his teares. As in Sicilia there is a fountaine called *Fons Solis*, out of which at midday when the sunne is nearest, floweth cold water, at midnight when the Sunne is farthest of, floweth hot water (y:) so the Patriarch *David* head is full of water (z) and his eyes a fountaine of teares, who when hee enioied his health, as the warm sunne shine, was colde in confessing his sinnes, but being now visited with sicknesse, his reines chaitising him in the night season (a,) is so sore troubled and withall so botte and so feruent, that euerie night hee washeth his bedde, & watereth, nay even melteth his couch with teares. For this Hebrewe word (7,) is diuersely translated also as well as the other. The best learned interpretors (6) translate it *Liquefacio*, I melt. And then the meaning is, I water my Couch so thoroughly, that I make it melt with my teares. We see yce and snow swim a while in the water, but anon after they melt away:

away; right so the holy kings heart in middest of his breast is even as melting waxe(6), yea his very couch beeing renfed and steeped in teares, melteth away asnowe before the sunne. Neither yet doth hee thinke himselfe cleane enough for all this, but still bewailing his offence, he saies with blessed Job,(8) Though I wash my selfe with snowwater, and purge my hands most cleane, yet shalt thou plunge mee in the pitte, and mine owne cloaths shall make me filthie.

Hence wee may learnetwo special points for our instruction. One is, that our repentance must bee continuall. For the Psalmist hauing said before, (9) I have been weary of my groanings, addes hereat the last, (10) I will water my couch with my teares. I haue bin weary; and, I will be weary. or, I haue watered, and I will water: implices a perpetuity of repentance. Wee read it commonly in the Psalme thus: The mouth of all wickednesse shall be stopped(11) Which is true, first in this life: where seeing before their eyes so many examples of Gods prouidence & protection over his children, if they will not praise him, yet they shall be enforced,

c Psa 1. 22. 14.

(8) Job. 9. 30.

(9) Laboravi
in gemitu meo
(10) stratum
meum rigabo
vulg.

a Psal. 107 42.

b Mat. 22. 12.

c Kaphirzab.
 Hebr.
 Beassemath.
 Chald.
 Omnis iniqui-
 tas contrahitos.
 suum Muscul.
 Oppilabis: in
 margine, Oppi-
 laus Vulg.
 d Vers. 17.
 e Vers. 11.
 f Vers. 34.

forced will they nill they, at least wise to
 hold their peace, and not blasphemē him
 Then at the day of iudgement. For the
 guest, who when the king asked him, why
 he wanted a wedding garment, was alto
 gether speachles(b), though hee be but
 one, yet is a patterne of all, and sheweth
 what a pitifull case all the wicked shal be
 in at that day, when their mouthes shal
 be stopped, hauing not a word to say for
 themselues. But it might as wel out of the
 originall bee translated thus; (c.) The
 mouth of all wickednes is stopped. For
 foolish men are plagued for their offe
 ces, and because of their iniquities(d). Be
 cause they rebell against the words of the
 Lord, and lightly regard the councell of
 the most high(c). Therefore many time
 their fruitfull land maketh bee barren for
 the wickednes of them that dwel there
 (f) Yet so foolish are they, that they will
 not once open their mouth to confess
 either their owne wickednesse, or God
 goodnes. Their mouthes are so stopped
 that they will neither cry to the Lord in
 their trouble, that so they may be deliue
 red from their distresse, nor yet when
 they are deliuered, praise the Lord for
 his goodness.

The sickmans couch.

9

his goodnesse, and declare the wonders that hee doth for the children of men. The stopping of their mouth then, is a double, both sinne in them, and punishment to them. A double sinne, because they open it not, to cry vnto the Lord for deliuerance, or to reioyce in the Lord, and to praise him after deliuerance. A double punishment, because for their not praysing God, their mouthes shall be so stopt that yet they shall not blasphemē him; and for their not displaying themselves, and confessing their sinnes, and reuenting, and crying to God for pardon, they shall haue nothing, though they would never so faine, at the last to say for themselves. Whereby we see that wicked mens mouthes shall be stopped, because they have bin stopped. Seeing if they had bin open in this life to accuse their owne selues for their sinnes, then they should be open also at the day of iudgement, being excused by the Lord. But, because they haue bin stopt here to couer theyr shame, therefore they shall be stopt hereafter to discover theyr shame. Now if the wicked shall haue hard happe hereafter, when their mouthes shall be stopped, because

a Dr Poeni. *Teneat. In fine*
 b *Omnium notarum peccator*
 c *Et nulli rei nisi paenitentia natus.*

d *In Psa. 135.*
 Quod peccans
 dion semper fit,
 confitendum.
 e *Sed quia*
 peccati veteris
 & antiqui v-
 tilis sit inde
 fessa confessio.

cause they haue hard hearts here, where
 their mouthes haue been stopped: then
 consequently the godly must at no time
 stop, eyther their mouthes from confes-
 sing, or their eyes from bewailing their
 sinnes. *Tertullian* (a) sayeth of himselfe
 that hee is (b) a notorious sinner (c) and
 borne for nothing but for repentance, he
 that is *Omnium notarum peccator*, soyled
 with euery sinne, must be *Omnium bora-
 rum paenitens*, assoyled euery hour of his
 sinne. And he that is borne for nothing
 but for repentance, must practise repen-
 tance as long as he lives in this world, in
 to which he is borne. Not sayes *Hilary*,
 (d), as though wee should continually
 sinne, that we might continually repent
 (e), but because it is very behoofefull for
 vs, that that sinne, which we know well
 is already released by the Lord, - should
 yet still be confessed by vs. For by this
 meanes, the merites of Christ are con-
 tinually imputed vnto vs, which wee by
 our sins had iustly deserued to bee depri-
 ued of: & moreouer, though in some sort
 we be sure of pardon already, yet the dai-
 ly exercise of true repentance maketh
 our vocation and election more & more

The sicke mans Couch.

11

sure vnto vs (e.) In this sense the Psalmist sayes againe (19.) I will acknowledge my sone, and mine iniquity. I haue not bid, I haue not stopt my mouth, and I will not stop my mouth: I haue not hidde mine iniquity, and I will not hide mine iniquity; a continuall repentance. As it is here also, I haue bin weary, and I wil be weary, I haue watered, and I will water: I water my couch with my teares.

e 2. Pet. 1. 10,
19. Psal. 32. 5.
Natura faciam
non abscondam.

The other point which we may hence learne, is this, That our repentance must alwayes be ioyned with a purpose of new obedience. I haue bin wearie of my groanings, saies hee, that he is sure of, and that that is past. But though he haue bin wearie, yet indeed he is not wearie, seeing he purposeth twice as much as hee hath performed. For, for one performance *Laborans*, that is past, here are two purposes. *Lanabo*, and *Rigabo*, that are to come. I haue done it already, sayes he, so, so, but if I liue longer, I will doe it oftner, and better. I will wash my bed, and I will water my couch with my teares. So that the greatest righteousness of the saints in this life, consisteth rather in a dayly deploring of their sinnes, and in a faithfull purpose to

H amend

The Sickmans Couch.

*f Nostra iustitia
tanta est in
hac vita, ut po-
tius Peccatorum
remissione con-
fites, quam per-
fectione virtu-
rum. August.
de Ciuitate Dei. L
19.c.27.*

20 Rom. 7.19

amend, then in any eminent and absolute perfection (f.) Not that we ought to serue God by halves as it were, with purposes and intents, but that hereby the unperfittnes of our obedience may appeare, which though it be as much as wee can doe, considering the weaknes of ourabilitie, yet it is not halfe so much as wee ought to doe, considering the excellencie of Gods law. Wherefore I shew now, not what should be, but what is, because the best obedience of ours that is, is not so much as the least part of that which should be. Harken I pray you attentively to that which S. Paul writeth (20,) To will is present with me: but I finde no meanes to performethat which is good. For the good which I would doe, that do I not: but the euill which I would not doe, that doe I. Now if I do that I would not, it is no more I that doe it, but sinne that dwelleth in me. Where the Apostle plainly distinguisheth betweene these two, to will good, and to performe good. And the one he sayth is present with him but the other he can no where find. Now if so chosen a vessell (g,) will much more good, then he can performe, then questionlesse

g Act. 9. 15.

The sicke mans Couch.

13

onlesse wee that are farre inferiour, please God, rather by a willing purpose to doe good, then by any full performance of that which we purpose. Againe, whereas he sayes, If I do that I would not, it is no more I that doe it, but sinne that dwelleth in mee, he meaneth not to excuse or extenuat his fault any way, but to shew that the principall scope and intent of his heart is to serue the law of God, howsoeuer contrarie to his intent by the violence of his flesh, hee be drawne to serue sinne. And therefore he sayes, The good which I would, that doe I not: but the euill which I would not, that doe I. Insinuating hereby, that the regenerate man being not wholly flesh, nor wholly spirit, but partly flesh, and partly spirit, as hee is spirit would do that good, which as he is flesh hee doth not, and as he is flesh doth that euill, which as hee is spirit, hee would not. Which makes him also say (21) *Studeo, I studie, or I endeavour my selfe to haue alway a cleare conscience, towarde God and man.* Hee speaketh not of his Apostleship, in which he was immediately inspired, and continually directed by the spirit. For touching that hee saies else

H 2 where

21 Ag.34.16

22 *Nihil mihi conscientia sin.*
h. 1. Cor. 44.

23 *Act. 11. 23*

i *Heb. 12. 1*
k *1 Cor. 7. 35*

l *Psal. 73. 28*

24 *Verse 112*

25 *Verse 57.*

where (22.) I am guiltie to my selfe of nothing (b.) But out of the compasse of his Apostolicall calling, hee dares not warrant that hee hath a cleare conscience every manner of way, but onelie that he studieth or endeououreth to haue a cleare conscience, So his fellow Disciple *Bar-nabas* exhorterh them of *Antioch*, that with purpose of heart, they would cleave vnto the Lord (23.) For as long as wee liue in this Tabernacle, sinne cleaueth so fast to vs (i,) that wee can not constantly cleave vnto the Lord (k.) Notwithstanding at least wise in purpose of heart it is good for vs to shake off all sinne, & onelie to hold vs fast vnto God (l.) But this our Prophet, even in one Psalme, to wit, the hundred and nineteenth, affoordeth vs manie pregnant Testimonies to this truth. (24) I haue applyed my heart to fulfill thy statutes alwaies, even vnto the end. Though he cannot fulfill Gods law as well as he would, yet as hard as he possiblie can he plies it, and applies his hart to it (25) O Lord thou art my portion, I haue determined to keepe thy wordes. Marke yee this. He cannot say, hee hath ever kept the word of God in deed, but yet

yet because his hearts desire is earnestly bent that way, bee saies; I haue determined to keepe thy wordes, (26) I haue sworne and am steadfastly resolued, to keepe thy righteous iudgements. O louing heart to God. O loathing heart to his sinnes. O zealous, O fiery wordes. I haue sworne, and am stedfastly resolued to keepe thy righteous iudgements. *Iurauit & Statui.* This iuror hauing sworne himselfe to Gods statutes to keepe them, yet is the fore man of the queſt to giue in a verdit against his owne ſelfe, that he hath not kept them. So that *Danids Statuo* is all one with *Pauls Statuo*, and therfore though wee may perhaps, and alas, do daily (God forgiuevs) transgreſſe these righteous iudgements, yet our holy oath, our ſolemne vow, our assured promise, our ſtedfast resolution, is, I hope, I am ſure ought to bee, to the contrary. For after our firſt conuerſion and vnfained repen-
tance, as wee can neuer ſatisfie God, ſo we muſt neuer ſatisfie our ſelues. Seeing the beſt thing that is in ys, is no great performance of any good, God wot, but

(26) 106. ver.

H 3 only

only a ready will to doe good : a studious endeavour to haue a cleare conscience : a purpose of the heart to cleave vnto the Lord : an applying of the heart to fulfill Gods Statutes : a letted determination to keepe Gods wordes : a steadfast resolution to keep Gods righteous iudgements. As we may see in this place. *Laboravi*, I have bin weary of my groanings. That is true. I but I purpose to doe much more here after. *Lauabo and Rigabo*. I will wash my bed, and I will water my couch. I water my couch with my teares.

The second amplification is in this word my couch. Not onely my bed, but also my couch. The bed is a place of rest. Especially that florishing bed (47,5) where in the heavenly husband giueþ his well beloved sleep (m) Yet as the darkenesse is no darkenesse to God, but day and night are both alike to him (n) so the bed is no bed to David, but it and out of it, to him are all one. Therefore hee may well complainre with poore afflicted Job (28) When I say, my couch shall relieve mee, and my bedde shall bring comfort in my meditation, then fearedst thou mee with dremes, and astonished me with visions.

Now

(27) *Floridus*
lectulus.
Cant. 1.15.
in Psal. 12.7.3
in Psal. 137.12
(28) Iob. 7.15

Now
most
waki
bed v
and
New
enla
bed,
take
the
nigh
time
heat
And
from
first
is st
pali
yea
bed
(
v
so
by
qu
lic
wi

Now the fearefulllest vision of all, which most astonishes him, and holds his eies waking(s), and enforce him to wash his bed with his teares, is the hortible sight and grieuous remembrance of his sinnes. Neverthelesse the amplification is much enlarged by that he saies, not onely my bed, but also my couch. For there is as I take it, a double difference betweene thesel two. First, a bedde to sleepe in by night: a couch is to sleepe vpon in the day time. As Mephiboseth at noone in the heate of the day slept vpon a couch. (p.) And David in the afternone rose from sleeping on his couch(q), when he first saw Uriahs wife. Then againe, a bed is standing and higher: a couch is like a pallet, either vpon the bare flower, or cl very neare it. As in Salomes bed chamber(s) the bedde was of golde, the couch whereby he slepte vp to his bed, of purple, (10.) I said also iach, (s) I will not climbe vp into the bed of my couch(30) as much to day as into that bed, to which I ascend by a pallet or couch. So that his soule no question was sore troubled, when as lying ticke in bed he wept so aboundingantly, that with his teares, not onely hee wash his

H 4

o Psal. 88.9.

p 2. Sam. 13.1

p 2. Sam. 13.9.

q 2. Sam. 13.2

o 2. 1. 101 (s.)

r Cant. 3.10.

(29) Reclinato-
rium aureum,
Ascensus pur-
pureus.

f Psal. 132.

(30) Non as-
cendam in le-
gitum strassim.

The sicke mans couch

bed wherein he himselfe lay, but watred his couch also, which couch lay beneath or beside his bed. That pretious oyntment was sure very liquid, which did runne downe from *Aarons* head to the skirts of his garments. (1) That current of teates was very swift, which streaming from *Marie Magdalens* face, was sufficient to wash Christes feet (4). That bloody sweate was very painfull, (31) which bathed our Lords body all ouer, and besides trickled downe (x) to the ground. *Axa* requested her father *Caleb* to give her a blessing. For saith shee, thou hast giuen me the south country, give mee also springes of water. And he gave her (32) the springes above, and the springes beneath. This lame blessing and gift *David* likewise had here obtained of God. For his washed bed was a spring about, and his watred couch a spring beneath. Even as the oylment, vpon *Aarons* head was a spring aboue vpon the skirts of his garments a spring beneath: and the teares, vpon *Christs* face a spring beneath: and the sweate, vpon our Lords bodie was a spring aboue, vpon the ground a spring beneath. So here, I say,

¶ Psal. 133.2.

¶ Luk. 7.38
(33) Luk. 22.

44.
Descendentes
inter nos. 2.

(32) Ioh. 15.19
Irriguum super-
russ, & irrigu-
m in foliis.

The sicke mans couch.

19

I say, is, *irriguum superius, & irriguum inferius*, a spring aboue, and a spring beneath: I wash my bed, and water my couch with my teares.

Hence wee may learne one very excellent good lesson. That we ought in the same kinde and sort as we haue sinned, if it bee possible, to make some part of amends for our sin. *David* had haubously transgreſſed against God vpon his couch, where hee committed adulterie. There fore that in the ſelfe ſame place, where before hee had bin overcome by the diuell, he might erect an eternall monument of his victorie and triumph ouer the diuill, besaies here; *I water my couch with my teares*. In the very ſame couch God is as highly now honored, as he was before offended. Because *David* did before pollute it by adulterie, but now he doth ſanctifie it by repenteſſe. So the Israelites (33) once pluckt off their earings to make a golden calfe; but upon after, repecting them, they offered their earings to the building of the temple. And ſo with the ſame Jewels, wherewith they did erect Idolatry, now they maintaine Gods ſervice. *Zebens* (34) beeing a Publican, no doubt

1. by fit of 29.
2. v. 3 (3.)

3. 16. 32.
4. 21. 5.
5. 17. 10.

6. 1. 20. 8.

33. Exod. 35.
23.

34. Luk. 19.8

(56) Luk.7.
38.y See Master
Fox his booke
of Martyrs.

22. Cor. 7.11

doubt got much of his goods by plaine
bribery and extortion: but not long af-
ter, he restored all againe fourfold: and
spent of his wealth very frankly & boun-
tifully, to give Christ a friendly welcome,
and kinde entertainment in his house.
That sinfull woman (35) of whom I
spake you nowe, never tooke halfe so
much delight in entising her louers with
her beautifull lockes, as now shes is glad
with all her heart to wipe the very face
of our Saviour with them. A worthy ex-
ample is this we haue in our own Istorie
Archbishop Cranmer (37) of blessed me-
mory, could never satisfie his conscience
after his recantation, till hee had burnt
that hand to ashes which he subscribed. And
so hee tooke a holy teuenge of himselfe, as
Saint Paul willeth vs (2) by suffering in a
manner two martyrdomes, one after the
other. One, which he put himselfe to, by
burning first his right hand: the other,
which the Papists put him to, by burning
afterward his whole body. And so the
constant and faithfull right hand of his
neuer so much dishonoured God by his
subscription with brinke to the bil, as it did
honour God by his inscription with
blood.

The sicke mans couch,

bloud in the fire. The Apostles wordes are generall, (a) As you haue given your members seruants to vncleannes to commit iniquity, so now giue your members seruants vnto righteousnes in holines. Even as the Israelites gaue their Jewels, & Zacheus gaue his goods, and Marie gaue her hayre: and Cranmer gaue his hand. Yet we read (b) that Origen made him selfe an Eunuch: Democrites put out his own eyes: Crates cast his money into the sea: Thracius cut downe all his vnes. David did not so. Hee kept the same Couch still, and onely changde his mind. As for Origen, strange it is, that perverting so many other places by Allegories, onely he shoulde pervert one place, by not admitting an Allegorie. For our Lord commanding to cut off the foote, or any part of the body which offendeth vs (c,) doth not meane wee shoulde cut it off with a knife, but with a holly and a mortified life. Therefore Origen was iustly punished by vsing too little diligence, where there was great need, because he vsed too great diligence where there was little need (d). How much better did Ioseph, (e) who being assaulted by Putiphar's wife, did not

a Rom. 6.10.

b Euseb. hist. Eccles. 6. c. 8.

c Marke 9. 47

d Ita euenit, vt
cum aliquid v-
bi non oportet
ad hinc sur, illis
vbi oportet neg-
ligatur. Tertul.
libro de Paen-
tenuio.
Gen. 39.10.

(36) In. *Apolo-*
g. 6.45. *Democri-*
tus excēcando
scipsum incon-
tinētiā emē-
datiōne profite-
tur.

(37) At *Chri-*
stianus saluis
oculis feminā
videt, animo
aduersus libidi-
nes corpus est.

f Rom. 6.12.

g Luk.11.39.

any waie maime himselfe, but still kept his body vndefiled as the temple of the holy ghost? And so pleased God, as well then in chaste single life, as in chaste matrimony afterwards. What should I say of *Democritus*, who was blinded before he was blinde? *Terentian* writeth thus of him, (39) *Democritus* putting out his owne eyes, doth by that verie remedie which hee vseth against incontinencie, professe the greatest incontinencie of all. (40) But a Chillian neede not put out his eyes for feare of seeing a woman: for howsoeuer his bodilie eye see, yet still his hart is blinde against all vnlawfull desires. Here *Terentian* vseth two very pittie and graue reasons. One is this; The putting out of the eyes is not a bridle to restraine incontinencie, but rather to make to descreie it. For hee that doth so, in a manner openly confesseth concupiscentie so raigneth in him(f), that hee can by no kinde of meanes resist it, but by a violent boaring out of his owne eyes. The other is this; The fault is not in the eye, but in the heart. Therefore to put out the eye, is to make cleane but the outside of the platter(g.) For if

the

be affection of the heart bee well ordered, the sight of the eye need not be feared. lust *Los* every day seeing the vnlawfull deedes of the Sodomites (*b.*) was grieved with it, but not endaungered by it. For he said no doubt with holy *Job*, (*i*) I haue made a couenant with mine eies, not to looke vpon a maide. Now *Crates Thebanus* was not well aduised neyther, who did cast his money into the sea, say-
ing, (*38*) Nay sure I will drowne you first in the sea, rather then you should drowne me in couetousnesse and care. *Lactantius* reasoneth with him thus, (*39*) If thou contemn money so much, then do good with it, shew thy liberalitie by it, bestow it on the poor. (*40*) This money that thou art readie to cast into the sea, might release a great many, that they perish not, by hunger or thirst, or nakednesse. The sum of his argument is this: Every *Crates* must not looke to bee *Polycrates*. Or so happilie to get his money againe, as he got his ring againe. Therfore, that man cares not for money, not which flinges it away, but which spendes it well: not which imploies it to no vse, but which imploies it to a good vse: not which casts

h 2. Pet. 1. 8

i Job 31. 1.

38 Ego mer-
ga vos, ne ipse
mergas a vobis

39 Inflame.
L 3. c. 23. 55
tantus pecunia
contemptus est,
fac illam bene-
ficium, fac hu-
manitatem,
largire paupe-
ribus.

40 Potest hoc
quod perau-
rus es multis
succurrere, ne-
fame, aut fui,
aut nuditate
moriaris.

The sick mans Come.

k Super aqua.
Eccl. 11.1.

l Genes. 8.1.

m Luk. 16.9.

n Noctium Al-
rico. l. 19 c. 13.
Homo miser
vites suas fibi
omnes detrun-
cas.

casts it into the waters, where he is new
to see it againe, but which casts it vpon
the waters (*k*), where the poore shall finde
it. For so *Abraham* being very rich, layd
out his substance for the most parte in
hospitallitie. Hee vised to sitte at his ta-
doore vnder the oke of *Mambre*, iust
about dinner time (*l*), to see what stran-
gers passed by, that he might bring them
in with him to his table. Thus must we
(most Honourable, and blessed Christ-
ian brethren) thus must we, I say, make
vs friends of the vnrigheteous Mammon
(*m*) that euery way wee may glorie
God, with our soules, with our bodies,
with our substance, and goods. Lastly,
Tbracius, of whom *Aulus Gellius* writeth,
(*n*) was for any thing that I can see, even
at that time most of all drunken, when he
cut down all his Vines, least he shoulde
drunken. For hee that so foolishly did cut
downe all his owne vines, by the same
reason, if all the Vines in the World had
bin his owne, would haue cut them all
downe. Howbeit, if euery thing must bee
taken away that may bee abused, then
away with the name of God, away with the
word of God, away with all good thinges
that

that are. Therefore we can not allow this devise of *Thracius*, but we must disallow *S. Pauls* aduice to *Timothie* (a), Use a little wine for thy stomackes sake, & thine often infirmities. For if all vines were cut downe, where should *Timothie* get a little wine? Wherefore hee holdeth a good meane betweene two extremities. To be drunken is one extremitie: to cut downe all the vines, is another extremitie. But *Timothie* keeping the right meane, vseth wine, least all the vines should bee cutt downe; and yet but a little wine, lest he should bee drunken. Hee vseth wine to helpe his infirmities, and yet but a little wine to auoide superfluitie. And he puts *modicum* before the *vinum*, the little before the wine, as *S. Barnard* noteth (p.) Because of two extremities, drunckenes and drynes, that he knows to be the greater, this to be the lesser. Therefore hee is not so desirous to drinke wine, that his stomack may be strengthned, as hee is carefull to drinke but a little wine, least his heade should bee weakened. To conclude then *David* dealeth not sowith his Couch, as *Origen* did with his body: as *Democritus* did with his eyes: as *Crates* did with his money:

o 1 Tim. 6.23
Modico vino
vtere Vulg.

p Omnes nimirum ex quo monachi sumus, infirmum stomachum habemus, & iam necessarium Apostoli de videnti vino consilium merito non negligimus: modico tamen quod ille pramisit neficio cur pratermissio. In Apologia ad Gulielmum Abbam, versus finem. Ac si diceret, vinum Apostolus admittit, monachus immittit: modicum, Apostolus primit, monachus pratermitit.

The sick mans Couch.

money, as *Thracius* did with his vines: no such matter, but contrariwise: Euena *Ioseph* with that same body did raise vp himselfe a holy seed, wherewith other commit vncleannes: and *Lot*, with those same eyes did lament the sinnes of his people, wherewith others allure, and are allured to lightnesse: and *Abraham* with that same money did entertain strangers, wherewith others are cast away, when they haue cast it away about nothing: and *Timothie* with those same wines did helpe his disgestion, wherewith others ouerwhelm their nature: so *David* in that very same couch, wherein many commit folly, and wherein once hee himselfe also had bin as much ouerseene as any other, doth now offer vp the sacrifice of his sorrowfull soule, and contrite spirit to God: so that he cuts not off any member from his body, but praies that he himselfe (as he had well deserued) might not bee cut off, as a dead member from the body of Christ: he puts not out his own eyes, but almost weepes them out: he drownes not his couch in the sea, but in his teares: he auoides drunkeenesse, not by cutting down all his vines, but by taking the cup

The sicke mans Conch.

39

of saluation, and calling vpon the name
of the Lord(g) and drinking vp this cup
full of *Vnum Angelorum(r)*, the teares of
which he saies heret, *I water my conch with
my teares.*

The third and last amplification is in
the last word, with my teares. Not onely
with my groanings, but also with my teares.
The Church militant here on earth is re-
sembled to a turtle. The voice of the tur-
tle is heard in our land. (41) Because (42)
the voice of the turtle is not chearefull
or merrily, but groaning or mourning, Now
in sacryficing the turtle (43), among ma-
ny other ceremonies, the Priest was ap-
pointed to wring the heade of it back-
ward. *David* also, cleapeh himself a tur-
tle when he saies. *O deliver not the soule*
of thy turtle dove into the hands of the
enemies. And hee is sacrificed by hauing
his heade wrung backward as it were,
when as looking backward to his former
sanes, hee groaneth, and is weary of his
groanings. But yet the amplification
runnes in a farre higher stile, for that hee
saies. Not onely with my groanings, but al-
so with my teares. *Augustus Cesar* was
much delighted in the companie of

I learned

Psal. 16. 13.
ref^t lacryma
pingue boiocan
sum, virtutum
mater culpam
laucrum, An-
gelorum rim
Ioba. Climatus.

41 Cant. 2.
12. 13. 14.
42 Turtur ge-
mit, non canit.
43 Leuit. 1. 15

learned men. Especially of two famous Poets which lived in his time, *Virgil* and *Horace*. Of the which, *Virgil* was so much given to groaning and sighing, that commonly hee was called *Spirabundus*; and *Horace* was borne bleare eyed. There forepon a time *Augustus* sitting in the middest betweene *Virgil* and *Horace*, and onethat might bee bolde asking him what hee did: maries faies hee, (44) I sit heare betweene groanings and teares. Our *Augustus*, King *David* I meane fifteth, not betweene groanings and teares, but lieth sick in his bed, very sore troubled and even almost ouerwhelmed with them both. For as that little cloude like a mans hand, which *Eliz. sawe*, brought with it at length a great shower (x): insemmable wise, those groanings of his, as a cloude, or as a thunder, did give warning in a manner, that another after would follow a dreery shower of teares. And as the sea sends foorth floods which water the whole earth (x): so the sweete finger of *Israel* otherwise, but here alas the pitifulst weeper in the world, his contrition beeing greate like the sea, (x) makes a floode as I may say, and waters his

45 Sedeo inter
suspicio &
lachrymas: 1
2.1.3463.1.24

t.1 Reg.18.44.

u Eccles.1.7.

x Lam.3.13.

The sick mans Couch.

39

his couch with his teares. Saint Austin (45) warranteth both these comparisons of a shower of teares, and of a flonde of teares. The first in these wordes; (46) VVhen I deeply considered with my selfe the miserable estate wherein I stood, (47) there arose in my heart a tempestuous storne, bringing with it a mighty shower of teares. There is a shower of teares. The second in these wordes, (48) Then I layde mee downe flat groueling upon the ground vnder a certaine fig tree and did let mine eyes weepe, and spare not, euen their fit as much as they would 49) & prectly gushid forth whole floods of teares. Here is a floud of teares. (50)

Hence we may gather two very profitable notes, worthy of our remembrance. The first is, That euerie new act of sin must be bewayled by a new act of repentance. Not that it is possible for vs to reckon vp, or euen so much as to remember all and every of our sinnes, but that hauing heartily repented of those or of that sorne which most daungerously hath walked and almost destroyed our conscience, then weought at the last to say with the Psalmist, (y) VVho can tell

I 2

45 Cnffiss. l. 8.
cap. 12.

46 Vbi alta
consideratio
congesit totam
mijeriam me-
am in conspec-
tu cordis mei,
47 Ob iria est
procella ingens
ferens ingentem
imbrum lachry-
marum,

48 Ego sub
quada[m] fici
arbore straxi
me, & dimisi
haben as la-
chrymis.

49 Et proru-
perunt flumina
oculorum me-
orum.

50 Perque si-
nus lachryma
fluminis instar
eunt.

y Psal. 29. 12.

him

PAGE(S)
BUT ARE
READIN

MIS-NUMBERED,
ARE IN CORRECT
ING ORDER.

how oft hee offendeth? O clese thou me from my secret sinnes. This same holly Prophet, euен when he was in the state of grace, defiled himselfe with an other mans wife. Yet he slept not ouer long in this sinne, but being awaked by the Prophet *Nathan*, and more throughly by this sickenes which was Gods messenger vnto him, he renewed his repentaunce, & watered his couch with his teares. So must we. For it is nothing but a slander which the Church of Rome calleth vpon vs, that forsooth wee should teach a man whose perso is iustified by faith in Christ committing some foule act, is never a whit the worse for it. Nay, our doctrine is this, That such an one hath hurt himselfe two wayes. In respect of his owne guiltinesse, and in respect of Gods righteousnesse. For the first, though God for his part doe not breake off the purpose of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for sinne, yet he is simply guiltie of sin, & hath grieouable wounded his own conscience. For the second, though God againe hath pardoned al the sins of his elect, euен those that are to come, by his decree.

The sicke mans Couch.

41

decree by his promise, by the valew and price of his sonnes merites, yet absolutely and actually hee doth not apply this pardon to the apprehension and feeling of the sinners faith, till hee recouer him selfe, and renew his repentance. Marry this we teach, that God vpholdeith his chosen children so by Faith and Repentance, that it is vnpossible any of them should die in finall impenitencie. But that sweet sanctifying Spirite which dwelleth in them, is still busie like a bee as we say, and never leaueth stinging them, and stirring them vp to repentance, and wor king them like waxe (as it were) till as much as it was before grieued for theyr aversion by sinne, so much it bee after delighted for their conuersion by amendment of life. Therefore as they all neede not to doubt a whit of their saluation, who after they haue fallen a sleep in sinne, awake betimes, and water their couch with their teares: so I assure you (Holy Brethren) their case is dangerous and desperate, nay, they are in a cursed case, which wil not be awaked, but lye stil slee ping and snoring in sin. Seeing no pardon can be procured, but where repentance is

I 3 renewed.

52 Luk. 17.4.

renewed. For God doth not giue vs rules to keepe, and breaketh himselfe. Now his rule is this, (51) Though thy brother sin against thee seauen times in a day, & seauen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him. Therefore as I am bounde to forgiue my brother, in deed, though hee doe not aske me forgiuenes, but I am not bound to goe to him, and tell him, I forgiue him, except he first come to mee and tell me. He repents, but if he doe thus then am I bound also to tell him I forgiue him: so the Lord though in the gracious degree of his fatherly adoption he haue sealed vp the remission of all our sines, yet he doth not open the bagge & shewe the treasures of his mercie to vs ward in it, till he see vs become new men. For then he hath bound himselfe by his louing promise, and hath given vs his word, that he will forgiue vs our sinne. At what time soever a sinner repenteth, saith he (z), and watereth his couch with his teares, I will remember his iniquities no more. *Naaman* the Syrian was willed to wash himselfe seauen times in Iordan, (52) VVhy seuen times? was not one time

z Ezecl. 18.21

52 z. Reg. 5.
10.

time enough: Yes surely. For him it was enough, but not for vs. For that was done rather for our example, then for his benefite. Seeing his malady was onely a leprosie: but our soule is leprous with siane. And therefore if hee for one leprosie washt himselfe seauen times, how much more ought wee every time we sin to be sorry for it, and if wee doe not wash our selues seauen times for one sinne, yet at the least wile to wash our selues seauen times for seauen sinnes, seeing the most iust of vs all, as *Salomon* witnesseth (a,) may seauen times fall in one day? Or rather many men in the world haue not onely seauen deadly sinnes, but euen seauen diuels in them (b,) which they can no waies wash out, but by bitterweeping and watering their couch with their *scares*. To the angel of *Epbesus* thus is faith the spirit (53,) Remember from whence thou art fallen, and repent, and doe the first workes, or else I will remooue thy candle sticke out of his place. So that if wee let our sinne stand still, our candle sticke shall be remoued: but if we would haue our candle sticke stand still, our sinne must be remoued. We must repent and

I 4

a Pro. 34.16

b Luk. 8.2.

53 Reu. 2.5.

14 2 Cor. 5.
20.

and doethe first workes,not those which wee must repente of, but those which wee are fallen from. Wonderfull are the words of the Apostle; God hath committed the worde of reconciliation vnto vs, therefore wee are Christes embassadours, and God entreating you as it were by vs, wee beseech you in the name of Christ, that you would be recōciled to God(54) What, may some man say, were not the Corinthians reconciled alreadie? wherefore then is the Apostle so earnest about nothing? I but they doe not understand the Apostle which make this obiection. Hee knew wel enough they were reconciled before. But he knew as well, the best of vs all can not stande in Gods fauour one minute of an hower without a good mediatour. For since our first reconciliation to God, we haue so often offendid his maiestie, that if wee doe not plie him with humble supplications, and daily petitions, and hearty repentance, and vnfained teares, he and wee cannot possibly bee friends. And therefore the Apostle calleth vpon the Corinthians so earnestly, and crieth to them, and saies, Take heede, Feare God, Offend him not,

Ye

Yee can gette nothing by falling out with him. But in case you haue beeene ouertaken with any sinne (c.) ye haue an aduocate with the father (d.) Fly vnto him for succour, If you be wise, bee reconciled to God as soone as you can, God entreateth you: (O mercifull Lord, doest thou sue & seeke to vs? and is there any thing in the world that wee can pleasure thee in? can our goodnesse reach vnto thee (e?) and doest thou entreat vs? yee saies hee,) God entreateth you, and we his ambassadours in the name of Iesus Christ beseech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him never so much, hee will bee reconciled to you. Assure your selues, you may lay your life of it, hee will presently turne vnto you, if you in true re-pentance will turne vnto him, and wa-ter your couch with your teares. For so this our Prophet did no sooner confess his fault, but *Nathan* proclaimed his pardon (55). Whereupon hee himselfe also hath these wordes (56), I saide I will confess my wickednesse vnto the Lord, & thou forgauest the iniquity of my sin, As the Lionesse hauing bin false to the

c Gal. 6.1.
d: Ioh. 2.1

e Psalm. 16.5.

55.2. Sam. 11
12.
56. Psal. 32.5.

Lyon,

*The sicke mans Couch.**way of the law.*f 2 Sam. 11.4.
and 15.

g Rom 8.1.

Lyon, by going to a Libard; and the Storke conforting with any other besides her owne mate, wash themselues before they dare returnē home. in like manner the prophet here, before he can be reconciled to God, after this great breach by adulterie and murther(f), is faine to wash his bed, and to water his couch with his teares. But here a question may arise: If the faithfull be subiect, neither to eternal condemnation when they doe sinne, nor yet to final impenetancy when they have sinned, what neede they at all, either to auoide sinne, for which they shall not be condemned, or else hasten their repentence, of which they shall not bee deprivued? This question consisteth of two parts. The one touching condemnation: the other touching impenetancy. To the former part I say as before. Though there be sin in them, yet there is no condemnation to them, which are in Christ Iesus. (g) But how? this is no thanks to them that sin, thereby making themselues guilty of sin, & as much as in them lieth subiect also to condemnation for the same: but onely to God, who wrapeth vp all the sinnes of his children in the

the bowels of his deare sonne, that they
appeare not in his sight to condemne
them, either in this world, or in the world
to come. As *Shem* went backwarde, and
covered his fathers nakednes (b) so God
casteth our sinnes behind his backe, and
doth not impute them to vs. Howbeit
though condemnation neede not be fea-
red, yet there are reasons enough besides
to perswade all those to hate sinne, that
love God. One is, because God doth vsu-
ally withdraw the outward signs of his
fauour from them which forget their du-
ty towards him. The whole booke of *Job*
is prooife sufficient. Especially, in one
place (i) he saith, I haue sinned, what shall
I do vnto thee, O thou preseruer of men?
why hast thou set me as a marke against
thee, so that I am a burden to my selfe?
And *David* (k) Why standest thou so
farre off, O Lord, and hidest thy selfe in
the needfull time of trouble? For as *Io-
seph* made himselfe strange to his Bre-
thren, and spake vnto them roughly (l),
though he loued them wel enough: euen
so the Lord, though he take not his mer-
cie from his children, yet bee chastiseth
their iniquities with rods, and their sinnes
with

h Gen.9.23

i Iob.7.20.

k Psal.44.24.

l Gen.42.7.

m Psal. 89.33

n Job. 13.26

o Psal. 51.11,

p 1 Thes. 5.19

q Rom. 11.29

r Heb. 6.6.

with scourges (m.) An other is, because the faithfull sining loose the inward feeling of Gods fauour. As *Job* testifieth in these wordes; Thou writest bitter things against me, and thou wilt consume me with the sinnes of my youth (n.) And *David*, O give me the comfort of thy helpe againe, and establish me with thy free spirit (o.) Hee wanted not God helpe nor his spirit, but yet he was so dis- couraged and cast down in his own con- science, that hee felt not the comfort- able taste of Gods helpe, nor the blessed freedome of his spirit. And even so ge- nerally, the godly sining, though they quench not the Spirite altogether (p;) yet by grieuing it, they felt such a desolation in their soules, as if they were quite cast out of fauour with God. To the latter part of this question I auow were, that the sinnes of the godly are therefore with repentaunce, because the graces of God are without repentaunce (q.) And as it is vnpossible that they which sinne in despit of the spirit, should bee renewed by repentaunce (r,) so it is vnpossible that they should not bee renewed by repen- tance which sinne of infirmity, as all the faithful

faithfull doe. For though the flesh haue the vpper hand, one while enforcing the sinne, yet the spirit will get the mastery another while, making them heartilie sorry for their sinne. Neuerthelesse, great reason is it they should not abuse the patience of God, moving them to repentence (r,) but rather that they should instantly stir vp this gift of God in them (t) to which they are sure at length the course & motion of Gods spirit will bring them. For first, what a horrible thing is it, either for God to withdraw his fatherly and favourable countenance from vs, or for vs, to haue a hell as it were in our owne consciences, both which as I haue alreadie shewed, doe necessarily follow sinne? Besides, seeing all the good wee get by sin, is repentence and griefe, farre better it is to beginne by times to repent, and so forthwith to enjoy the comfortable feeling of Gods mercifull pardon, then by deferring our repentence, still to bee tormented with the horrour of our guiltie conscience. Moreover, the ende is not a barre against the meanes, but rather a great furtherer, and settler of them on forward. We being therefore sure we shall repent

Rom. 2.4.
t 2 Tim. 1.6.

u Isa. 1.17

x Acts 27.44.

y 1. Tim. 4.2.

z Eph 4.19.

a *Consuetudo
peccandi tollit
sensum pecca-
ti.* Aug.

b Heb. 5. 14.

c Celandine.

d Dittany.

e 2. Reg. 20.
15.

repent at the last, ought neuer a whit the leste to vse the meanes as soone as we can by ceasing to doe ill, and learning to doe well (u.) Euen as S. Paul though he knew certaintely hee should not perish in the shipwracke, yet he vsed the best meane hee could to sauе his life (x.) Lastly, this is one maine difference betwene the wicked and the godly, that they having theyr consciences scared with a hotte yron (y.) and being past feeling (z.) go on still in sinning without any sense of sinne (a:) but these, hauing their sensis exercised to discerne betwenee good and euill (b,) never rest if they bee hurt with the sting of sinne, till they bee eftsoone sauued and healed by Gods mercy. For as the Swallow perceyuing himselfe almost blinde, presently seeketh out the herbe Chelidonia (c) and the Hart feeling himselfe shot with an arrow sticking in him, forthwith runneth to the herbe Dictamus (d:) right so doe the godly. Take Ezechias for an example of a Swallowe. All that is in mine house haue they seene, there is nothing among my treasures that I haue not shewed them (e.) There he is blinde. For the more treasures

The sicke mans Couch.

Jewij

sures the King of Babels ambassadours
 sawe, the more was *Ezechias* blinded with
 ambition in shewing them. Like a Crane
 or a Swallowe, so did I chatter, I did
 mourne as a done. I shall walke weakely
 all my yeares in the bitternes of my
 soule(f). Here is the Chelidonia. For this
 bitternes of his soule, doth cure the
 blidnes of his soule. Take Job for an ex-
 ample of a Hart. The arrowes of the al-
 mighty are in mee, the venome whereof
 doth drinke vp my spirit, and the terrors
 of God fight against me(g). There hee is
 shot. For if he had not bin stroken before
 with the arrowes of his owne wickednes,
 he shoulde heuer haue binne stroken thus
 with the arrowes of Gods correction, I
 abhorre my selfe and repente in dust and
 ashes(h). Here is the Dictamus. For this
 abhoring of himselfe is a recouering of
 himselfe: and the sooner hee repents in
 dust & ashes, the sooner is hee freed from
 all his sinnes, & from al the punishments
 due to the same. But now some man may
 further obiect and say. He is not yet fully
 satisfied for this latter part, because talke
 as long as wee will, all these inconuenien-
 ces which come, as hath bin declared, by
 perseue-

f Es.38.4.15

g Job.6.4.

h Job.42.6.

i Rom.8,14.^tk 2.Cor.4,13.
Euidentem spiritum.

l Gal. 5,17.

perseuering in sinne, are either no bridle at all, or else not so strong a bridle to restraine men from sinne, as if they bee perswaded, they may by sioning quite & cleane loose all iustifying grace, and so may be finally impenitent when they dy. But hee which will put foorth this doubt must remember that the children of God are led by the spirit of God (i). And the spirit though not in the same degree, yet in the same sort worketh in all those that haue beene, are, or shall be sanctified (k). Who as they serue God not for any seruile feare of losing their faith, or of dying in impenitency, or such like, but only for pure loue of his maiestie: so they can neither will nor choose, but beeing bitten with sin, they must needes in their soules & consciences feele the smart of it. There fore S. Paul saith, The flesh lusteth against the spirit; and the spirit against the flesh, and these are contrary one to the other, so that yee cannot doe the same thinges that yee would (l). For if the fauchfull would doe Gods will in earth as it is in heauen, and serue him as obediently, and as perfectly as the good angels doe, they can not, because still in them the flesh lusteth

lusteth against the spirit: and so againe, if they would sinne with full consent, or with an obſtinate purpose to continue in sinne, as the euill angels doe, they cannot doe this neither, because ſtill in them the spirit luſteth againſt the flesh. Which ſpirit though it may for a time bee ſhutte vp in them, yet it will finde meaneſs well enough at length to ſhew it ſelfe. Thus *Elihu* faſh. The ſpirit within me compelleth me. Behold my bellie is as wine which hath no vent, and like the new bottles that burſt. Therefore will I ſpeak, that I may take breath (m.) As *Elihu* then kept ſilence ſome while even from good wordes, though it were paine and griefe to him: but at the laſt the fire kindling and his heart beeing hotte within him, ſpake with his tongue (n.) So the ſpirit of God in all the elect of God, is like wine put into a bottle, which will haue a vent to ſpurge out, or els it will burſt the bottle, or like fire rakte vp in embers, which will haue a paſſage to burne out, or els it wil conſume the whole house (o.) And therefore Saint *Job* likewiſe faſh; Whofoeuer is borne of God doth not ſinne; for his ſeede remaineth

K

in

m Job. 32.19.

n Pgl. 39.3

o 1. Joh. 3.9.

in him, neither can he sinne, because hee
is borne of God. Markeye this well. The
Apostle thinketh it not enough to say,
Hee doth not sinne: but addeth more-
over, Hecannot sinne. What is that? To
witte, presumptuously without feare, hee
doth not sinne: and desperately without
remorse, he can not sinne, He can not sin,
I say, presumptuously, as *Pharao* did
desperately; as *Caine* did, malitiously, as
Iudas did blasphemously, as *Iudas* did:
He cannot, hee cannot sinne thus. Why
so, Because the seede of God remaineth
still in him. And what is the seede of
God? It is the spirit of God, of which S.
Paul saide even now. The spirit lusteth a-
gainst the flesh, and these are contrary
one to the other, so that ye cannot do the
samething that yee would. Yee doe not
sinne, nay yee cannot sinne as the flesh
would haue you, ye cannot doe the same
thingsthat ye would: but yee doe, nay ye
can not choose but doe manie times as
the seede of God remaining in you, and
as the spirit of God lustyng in you, would
haue you. So that this is a legall kinde of
preaching to say. Take heede you sinne
not: yee may happen so to loose your
faith:

The sickman's couch.

55

faith: to loose all the iustifying grace
which God hath giuen vs: to be for
ever excluded out of the Kingdome of
heauen. This is to be layde to vallais, to
drudges, to slaves, not to sonnes. To lons
this may bee better sayde (p.) Take heed
yee sinne not: God hath adopted you &
given you the earnest of his spirite (q.) i
Therefore grieve not this sweete spirite,
whereby yee are sealed xp to the day of
redemption (r.) If yee be louing children
indeed, though there were no hel to feare,
no heauen to hope for, no tormentes to
dread, no rewards to expect, yet wee will
obey your good father, & be the sorrow-
fulllest Creatures in the world if you haue
but once displeased him, onely for the
meere loue yee beare towards him, and
for the vnspeakable loue he hath shew-
ed towardes you (s.) For if he gaue his
onely begotten sonne to die for you whē
yewere his enemies (t,) now you are sons
and such deare sonnes in his dearest
Sonne (u,) what duty will you denie him?
what loyaltie will you grudge him? what
heartie thankesuelnesse, and good will is
there which you will not afford him?
what faithful honour and seruice is there

K 2

which

¶ Diligenti deū sufficit ei placere quem dilit, quia nulla maior experientia est remuneratione quam ipsa dilectio.

Leo Magnus
Serm.

7 de Iemizio,

Rom. 5:10

Eph. 5. 6.

which you will not yeeld him? In one word, (ye holie ones of God, I speake now to you all, beloved) be which standes much vpon this obiection, hath no faith, no repentance, no iustifying grace at all, in him. For the faithfull will never make that liberty which Christ hath purchasid for them with his precious blood, a cloake to couer their wickednesse (x,) but rather a spurre to incite them to godlynesse (y,) Neyther will they at any time reason thus (z,) W^e will linne, because wee are not vnder the Law, but vnder grace: nor yet thus, (a) We will continue in sinne, that grace may abound: but alwaies thus; (b) By that wee are deade to sinne, wee gather that wee are aliu to God: or else thus; (c) The grace of God hath appeared, teaching vs to deny, vngodlynes and worldlie lusts. Thus you see then howe the regenerate man, euerie new acte of sinne must be bewailed by a new acte of Repentance. For God wil not forgive me, except I repeat, no more then I am bound to tell my brother, I forgive him, except hee tell me. He repents. *Nasman* must wash himselfe seven times, before he can bee cleane: the

Angell

x 1. Pet. 2. 19
y Luk. 1. 74
Liberamur, vs
serviamus ei.
z Rom. 6. 15.
a Rom. 6. 2.

b Rom. 6. 11.
c Tit. 2. 11.

Angell of Ephe/sus must rise from his fall,
and doe the first workes, or else his Can-
dlesticke shall be remoued: the Church
of Corinth though it bee never so Holie,
yet by sinne violating Gods loue must
often times bee reconciled anew: even
king David in this place, though he were
a man according to Gods own heart, yet
before Nathan would absoluue him, he was
faine to crie Peccans, and before God
would forgiue him, he was faine to con-
fesse his wickednes, and to wail his couch
with his teares.

The second note is, That a great act
of sinne must be bewailed with a greate
acte of Repentance. I meane not, that
anie paine or griefe of ours, can make
satistfaction for the least of our sinnes,
or that one contrition can be any cause
of remission, but onelie that where
sinne hath abounded, there sorrowe
shold abound also, that Grace may
superabound at the last (d.) The School-
men shewe heire, that great griefe may
bee considered two waies. According
to a mans appretiation, and accord-
ing to his intension (e.) As the Patri-
arke Iacob in his intension did lament

K 3 his

d 5. Rom. 10.
e Vide Bellar.
de Patriarchis
lib. 7. c. 1. 1.

The sicke mans couch.

f Gen. 37.34.

his louie ¹⁴ yeres, w^{ch} holm he thought to be dead, more pitifully, then he did any sin that we read of, but in the appretiation or estimation which hee had of the bay. nousnelle of sinne, certaintly he would rather haue lost tenne sonnes, then once haue sinned against God. Therfore, how soever in intention sorrow for sinne bee none of the greatest, yet in appretiation they would ever haue it excesse. But we neede not borrowe such vncouth wordes of the Schoolemen to expresse our meaning, if we can tel how to yse those words which we haue of our owne. For if wee looke narrowly into this place, wee shall see that the Prophet *David* is both waies in the highest degree sorrowfull. First, by how much the more dearely he esteemed Gods loue and friendshipp, then the health of his body, by so much the more is hee grieved, that that is violated then that this is endangered. And yet againe, how intensuelie and bitterlie he bewaileth not so much the sicknesse of his boode, as the caule thereof the sinne of his loule, appeareth in that he trifeth not, but washeth his bed, and watereth his couch with his teares. VVc reade of
three

three that Christ raised from death , Ia-
rus daughter: the widowes sonne: and La-
zarus (g.) For rasing vp of Ia-
rus daughter (57) many weeping and wailing great-
ly for her, he came to the house, and went
in where shee lay: and suffered but a very
few to goe in with him, and tooke her by
the hand: and said vnto her Maiden arise:
and straight way shee arose and walked:
& charge was giuen, that this should not
bee tolde abroade. For rasing vp the wi-
dowes sonne (58,) much people of the
citie weeping with his mother for him,
who was now caried out of the gate to be
buried, he went and touched the coffin:
and said, Young man arise: and he that
was dead sat vp, and began to speake, and
he deliuered him to his mother, and the
rumor hereof went forth thorough out
all Iudea. For raysing vp Lazarus (59,) when he saw M.ry weepe, and the lewes
also weepe which came with her, he groa-
ned in the spirit: he was troubled in him-
selfe, he vnderstanding he had bin dead
and buried foure daies, wept for him, hee
groaned againe, he came to the graue, hee
caused the graue stone to be taken away,
hee lifted vp his eies to his father , hee

g De tota hanc
Alegoria, vide
Aug ser. 44 de
Verbis Domini
& Tract. 49.
in Iohannem.
Erasimum eti-
am in concione
de Misericor-
dia Iis & Fo-
rum in Iohannem
C 11. Hanc ap-
probat & Cal-
vinus in Lu c,
verse 11. his
verbis scimus
iunctem hanc
quem Christus
a morte susci-
tavit, speciem
esse spiritualis
vita quam no-
bis restituit.
57 M. r. 8.
& deinceps
58. Luc. 7. 12
et deinceps.
58 Ioh 11. 33
et deinceps.

(60) *Ista tria genera mortuorum sunt tria genera peccatorum.* Aug. ser. (44) *de verbis Domini.*

b *Resuscitauit filium Archisyl nagogi ad huc in domo iacentem resuscitauit iuuenem filium vidua ext' a portam ciuitatis clau' resuscitauit Lazarum se pulum quatri duorum Au. Tractatu. 49. in Iohann,*

prayed very feruently: hee cryed with a lowed voice, *Lazarus, come foorth:* then hee that was dead came foorth, bound hand and foote with bands, and his face was bound with a napkin: and Iesus saide vnto them, *Loose him and let him goe.* Now these three sorts of corses, are three sorts of sinners (60,) *Iayrus daughter, lying dead in her fathers house* resembleth them that sinne by inward consent: the widowes sonne, being carried out of the gate of the citie, them that sinne by outward act: *Lazarus, having beeene dead and buried four daies, them that sinne by continuall custome* (b.) The first, was dead but one houre: the second, but one day: the third fourc daies; The young maiden lay in a bed: the young man, in a coffin: *Lazarus, in a graue.* For the first, Christ touched her hand: for the second, hee touched the coffin: for the third, hee touched nothing. Before their raysing vp, because the maiden figured those that sinne, not so much in acte as in consent, hee touched her hand which had beeene no great instrument of any acte: because the young man had sinne in act, but

but not in custome, into which he might have fallen if he had lived longer, he touched the coffin which kept him from custome: because Lazarus smelled having beene dead now foure daies, the first day by conceiving sinne, the second by consenting to sinne, the third by acting sinne, the fourth by continuing in sinne.ⁱ Christ touched him not at all. At the raising of the first, few were present, and they were charged also to make no words of it, that the maiden might be leesse shamed, which had sinned for the most part but in consent: at the raising of the second, much people of the citie were present, and the thing was noised abroad farre and neare, that the young man might be more ashamed, which had sinned also in acte: at the raising of the third a huge number of Lewes were present, which saw his face bound with a napkin, to testifie the extreame confusion and shame that covered his face, and they loosed him themselves and let him goe, beeing eye-witnesses of his seruite and slauerie which had sinned so long by custome. After their raising vp Lazarus daughter strait-way arose & walked because

ⁱ Prima est
quasi iugillatio
deletatio in
conde, secunda
confusio, tertia
confusio, quarta
confusio.

Aug. Scim. 44.

k Residet enim,
 qui peccare de-
 ficiens erigit se
 ad propositum
 vite melioris:
 loquitur, qui
 confessus suam
 turpitudinem ag-
 noscit dei miser-
 ricordiam redi-
 sistur viuis' ma-
 tri: qui pæccatis
 remedius refi-
 statur Ecclesia
 Ecommunioni.
 vase. vbi supra
 l Moles illa-
 imposita sepul-
 chro, ipsa est
 vis dura consu-
 etudinis, quam
 premitur ani-
 ma nec resurge-
 re, nec respira-
 re permittitur.
 Aug. scr. 44.

because for her that had slept aside but
 by consenting to sinne, it was easie to re-
 couer and to arise, and forthwith to walk
 in the way of Gods commaundements:
 the widowes son sat vp, began to speake,
 was deliuered to his mother, because for
 him that had actually committed sinne,
 it was a harder matter to recouer, and
 therefore by little and little hee came to
 it (k) first sitting vp, by raising vp him-
 selfe to a purpose of amendment, the
 beginning to speake, by confessing his
 owne misery and acknowledging Gods
 mercy, Lastly, being deliuered to his mo-
 ther, by returning to the bosome of the
 holy Church, and enioying the remis-
 sion of his sinnes: Lazarus came foorth
 bound hande and foote with bandes, be-
 cause for him that had a stone laide vpon
 him (l) and had made his heart as hard
 a graue stone, or as a nether millstone by
 making a custome, and as it were a trade
 of sinne, it was a matter vnpossible to our
 thinking to recover, onely the omnipot-
 ent power of Christ coulde bringe him
 foorth bound hand and foote, and break
 these bandes asunder, and restore him
 again to the liberty of the sonnes of God.

For

The Sickmans Couch.

63

61 Ex Epiphanio Catalogo dogmatum Manichaei.

For you must knowe (61) that thirtie
yeares old he was when he was raised vp,
and thirty yeares more hee lived after he
had beene rayfed vp: So that halfe his life
he spent in sinne: the other halfe in re-
pentance of sinne. But I haue a little for-
got my selfe. Yet it will be no great faulfe
(Right Honourable, and beloued in our
Lord,) if it will please you to pardon it. I
should haue obserued to you in the first
place; how Christ was earnestly reque-
sted to raise vp the first (n,) but rayfed vp
the two last of his owne accord (o,) and
contrariwise, how for the two first their
friends onely wept (p,) but for the last, be-
sides his sisters and friends, Christ also
wept exceedingly (q.) These are verie
important matters, and properly belon-
ging to the point in hand. For seeing the
young maiden by sinning in consent had
lesse offended Christ, he would not haue
troubled himselfe about her, but vpon
intreatie of others: but the two last the
onean actuall, the other a customable
sinner, which were in a more dangerous
estate, he came to, being brought by the
bowels onely of his owne mercie, & rai-
sed them vp: on the other side, the two
first

*n Mark. 5. 23.
o Luk. 7. 13.
l.oh. 11. 11.*

*p Mar. 5. 38. &
Luk. 7. 13.
q. Ioh. 11. 35.*

first having sinnen, the one in thought, the other in deed, did not so much move Christ as *Lazarus*, which was growne to a custome in sinning both wayes, and therefore for them he was content their friends onelie should weepe, but for the lat he wept and troubled his owne selfe very much. So that the first hee neyther rellofed of his owne accord, nor yet wept for her: the second, hee restored of his owne accord, but wept not for him: the thirde hee both restored of his owne accord, and also wept for him. VVhy so? The reason is this: The young maidens sinne, the leesse it hazarded her owne soule, the leesse it grieued Christis Soule, and so the leesse he had a care, eyther to cure it, or to sue it, the young mans sinne being neither so small as the Maydens, nor so great as *Lazarus*, Christ raised him vp of his owne accord, because he was more then a sinner in thought, and yet wept not for him, because he was leesse then a sinner in custome: *Lazarus* sinne, the more rank & deadlie it was, the more did it require the skill and loue of such a Physitian, as by his passion could mend it, & by his compassion would moane it.

VVhere

Where we must obserue with Saint *Augustine*, that our blessed Sauiour did not take on thus grieuously for himselfe so much, or for *Lazarus*, as for vs. Hee groaned in the spirit, he was troubled in himselfe, he wept, hee groaned againe. hee lift vp his eyes, he praied feruently, hee cryed with a loud voyece. So that here be might well have said with *David*, I am wearie of my groanings: and I water my Couch with my teares. But wherefore did he groane thus, weepe thus, cry thus, pray thus, lift vp his eyes thus, lift vp his voice thus? Saint *Augustine* telleth vs (62.) Wherefore, sayes he, did Christ weep, but to teach vs to weepe(r?) Wherefore did he groane and trouble himselfe, but because the faith of a Christian displeasing himselfe in his sinnes, should after a sorte groane in accusing himselfe for his sins, and so at length the obstinate custom of his sinning, might yeeld and give place to the violent force of his repenting? and a little before; VVhat is the cause, saies he, that Christ troubled himselfe (63,) but to signifie vnto thee, how thou oughtest to bee troubled when thou art praesled & oppressed with a dead weight of

62 Quare
sicut Christus,
nisi quia fere
hominem docu-
it. Aug. Tr. 49.
63 Quare fre-
muit, & turbu-
lit seipsum, ni-
si quia fides
hominis sibi
merito disipli-
censis fremere
quodammodo
debet in accu-
satione malorum
operum, & vi-
olenzia pauci-
tendi edat
consuetudo
peccandi,
Aug. ibid.

64 Quid est
turbat seipsum
Christus, nisi
et significat
tibi quomodo
turbari tu de-
bas, cum tau-
tam mole pre-
cari gravaris
& premaris.

s Attendisti e-
 sium te vidisti-
 re eum compa-
 rasti tibi, illud
 feci & pepercit
 mihi deus, illud
 commisi & di-
 stulit me, euā-
 gelium audiui
 & contempsi,
 baptizatus fu-
 & iterum ad
 eadem reuolu-
 tus sum, quid
 facio, quo eo,
 vnde euado?
 Quum ista di-
 cis, iam fremuit
 Christus, quia
 fides fremuit. In
 voce frementis
 apparet spes
 resurgentis, si
 ipsa fides est
 mens, ibi est
 Christus fre-
 mens. Si fides
 in nobis Christus
 in nobis.

of sinnes (s?) For thou hast examined
 thy selfe, thou hast found thy selfe guiltie
 thou hast reasoned thus with thy selfe, I
 haue done such or such a thing, & God
 hath all this while spared me, I haue com-
 mitted such or such a sinne, and hee hath
 still borne with mee; I haue heard the
 word of God, and yet I haue carelesse
 contemned it; I haue beene baptized &
 had my sinnes washt away, and yet I haue
 returned to them againe: what doel
 whether goe I? what will be the end of
 this? when thou sayest thus, then Christ
 groaneth, because thy faith groaneth. By
 the voyce of thy groaning may be gath-
 red good hope of thy rising. If this faith
 bee in thee, Christ groaneth in thee. If
 faith be in vs, Christ is in vs. Thus saith
 S. Augustine. In conclusio then, If Christ
 winking at lesser sinnes, or at least not so
 much lamēting them, did out of al mea-
 sure bewayle Lazarus case, betokening
 those that haue beene long dead in tre-
 passes & sins, though it pertayned not
 directly to him selfe: how much more
 good Lord, ought I, which am a far more
 hainous sinner then ever Lazarus was, as
 my sinnes, mine owne sinnes I say, for
 number

umber are more then the hayres of my head (b), and for greatnesse haue reached vp to heauen (u,) so never to leaue groasing, and weeping, and crying, and praying for the pardon of them, that I may truly saie with the Psalmist, I am wearie of my groanings: and, *I water my couch with my teares.* The olde testament doth shew this as plainlie as the new. For in the lawe, the greatnes of the sinne was estimatid according to the condition of the sinner. The priuatemans sinne was little: the princes sinne great: all the peoples sinne greater: the priestes sinne greatest of all. Therefore for each of these was ordained a seuerall sacrifice (64.) For the priuatemans sinne, a goate. But for him a shee goate (x:) for this is a hee-goate (y.) Nowe the male is compted a greater sacrifice, considering the perfection of the sexe. For all the people, and the priest, a young bullocke. But for all the people, the elders onely did putt their hands vpon the head of the bullocke (z:) the priest did putt his owne hand vpon it (a.) Now as a young bullocke is a greater sacrifice then a goate: so the priest doth undergoe a greater pittance, and more

t Psal. 40. 30

u Ezra. 9. 6.

64. Leuit. 4.

x Ver. 28.

y Ver. 23

z Ver. 15.

a Ver. 4

b Leu. 5.25.
 c Leu. 27.12.
 d Leu. 6.6.
 Iuxta alius
 onem mensu-
 ramque peccati
 e Reuel. 5.1.
 65 Non habeo
 nisi minutaduo
 imo minutissi-
 ma, corpus &
 animam, vel
 potius unum
 minutum & o-
 luntatem me-
 am: & non da-
 bo illam ad ro-
 luntatem, illius
 qui tantus tan-
 tillum tantis
 beneficiis pra-
 nuncie, qui toto
 se totum me
 comparauit
 Bern. serm. de
 Quadruplici
 Debito, p. 100.

more open shame then al the people. Be-
 sides, of al these, their offence that sinned
 ignorantly, was accounted not so great as
 theirs that sinned wilfully. And therfore
 they were to offer a ram worth. 2. shekels
 b; but these a ram of what price the priest
 would appoint(c,) according to the me-
 sure and estimation of the sinne(d,) Now
 then, thogh Leuiticall priests & sacrifices
 are ceased, yet we that are made spirituall
 priests and kings with Christ(e,) must as
 it were, enioine our own selues penance,
 & according to the qualitie of our sinne
 measure the sacrifice of our broke & con-
 trite hart which we offer vnto God. If we
 had never sinned but of ignorance, ye
 euerie one of vs should be bound to offer
 a ram of 2. shekels. And what is this rā of
 2. shekels? It is euē mine own self, a poore
 sinner (65,) that having nothing to offer
 but the widowes 2. mites, naya great deale
 then 2. mites, I mean my bodie & my
 soule: or rather I haue but onlie one mite
 to offer, only my good wil, which I must
 henceforth conformē to his wil, who be-
 ing rich, became poore for me, and gave
 his bodie & soule to redeem my bodie &
 soule from death. But now seeing we have
 almost

almost as often sinned wilfully, as either of ignorance or infirmitie, what manner of men ought we to be in humbling our selues vnder Gods mightie hand(f), in judging & condemning our selues(g), in repenteing as hartely as wee sinned hay, nouly, in washing our bed, & ~~watring~~ our couch without teares? Euen this our Prophet sieweth also very good euidence for this same doctrine els where. Haue mercy vpon me, O Lord, saies he, after thy great goodnes, & according to the multitude of thy mercies doe away mine offences. Wash me throughly fro my wickednes, & cleanse me fro my sin(h). The goodnes of God is alwaies like it selfe, neither great nor little but absolutely infinite. Therefore it is never a whit the greater for our couting it not little nor never a whit the leesse for our couting is not great: but though wee count it great yet it is stil as little as it shoulde be, & though we count it little yet it is still as great as it can bee. So that the Psalmist in tearming Gods goodnes great, setteth foorth the greatness, rather of his owne badnes, then of Gods goodnes confessing his owne sinne indeede to bee great, and so consequent ly Gods goodnes likewise to bee great,

L

but

f 1.Pet.5.6.
g 1 Cor.11.31

h 66 Psal.52.2.

but yet in this respect only, not because it can take any encrease of greatnes into it selfe; but because it can giue increase of gladnes to him, who for a great sin, is almost ouerwhelmed with as great a griefe. The same may be saide of Gods mercies that they are neither many nor fewe, but as his goodnes is incōprehensible, so his mercies are innumerable. Neuerthelesse the Prophet stickes not to say; According to the multitude of thy mercies, do away mine offences. As if hee should haue said, According to thy mercies, doe away the multitude of mine offences. The multitude then, to speake properly, is not of Gods mercies, but of mine offences, & yet seeing the mercies of God are as many as all mine offences, nay a great manie more then all the offences of all the world, therfore hee mentions a multitude of Gods mercies. Because nothing can allwage the multitude of sorrowes which arise in my heart (b,) for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences amounting indeede, as on Gods behalfe a multitude of mercies, so on my behalfe a multitude of teares. And therfore he saies also wash

b Psal.94.19.

The sickemans Couch.

71

wash me throughly, or as it is in the latin
translation (67,) wash me yet more. Wash
me and wash me and yet more, againe &
againe, wash me throughly from my wic-
kednes, & cleanse me from my sin. For e-
uen as a vessell that hath bin tainted with
poisoun or some infectious liquor, will not
be cleane with once washing, but must be
often scalded, & throughly washed, be-
fore it will besweet, so hauing heretofore
possesst my vessell in impuritie though
I now wash me with niter, and take mee
much Isope, yet mine own vncleantines is
still marked before thee (k,) onely thou
O Lord canst wash me throughlie, who
am grieved throughlie, because I haue
beene throughlie defiled. And indeed
though I cannot wash my selfe through-
lie, yet I am sure thou hast washt me tho-
roughlie, because I haue repented metho-
roughlie, I haue mingled my drinke with
weeping (l,) and my teares haue bin my
meate day & night in: nay Euerie night I
walke my bed, and water my Couch with my
teares. It is a cleare casē then, that a great
act of sin must be bewailed with a great
act of repentance. For the raising of Laz-
arus, which hath been dead foure daies

L. 2

requi-

67 Amplius
laus me.

i 3 Thes. 4. 4.

k Ier. 3. 22.

l Psal. 102. 10
m Psal. 43. 4.

The sicke mans couch.

requireth the greatest groaning and weeping the greater sinne, as of the Priest or voluntary, or such like, requireth the greater sacrifice: if I haue committed great wickednes, except I shew great repentance I cannot obtaine great mercie: if I haue bin throughly defiled, except I be throughly washed, I cannot be throughly cleansed, And therefore the holy Prophet, that he may obtaine great mercy, & that he may be throughlie washed, saith here, Euerie night I wash my bed, and water my couch with my teares,

To retorne then where I left, and so to make an end, S. Austin in two comparissons of a shower of teares, and of a floude of teares, may seeme to some verie incrediblē, & much more these three amplifications of the Prophet *David*. Especially if we read these words, as I haue noted they are in the Hebrew; Euerie night I cause my bed to swim, and I melt my couch with my teares. But howsoeuer they may seeme to be, they are I graunt very hyperbolicallē: yet so as the meaning of them is plaine enough. As if he should haue said, I doe not indeed cause my bed to swim in showers of teares, neither doe I melt my couch with floudes of teares: but yet if euer anie

man had done so, or if it were possible any man could do so, then my repentance is so great, & my tears so abundant, that I thinke verily whosoeuer is one, I should bean other, which should cause my bed to swim, & my couch to melt seeing, Euerie night I wash my bed, & water my couch with my teares. Therefore they which can gather no good meaning out of these words, do consider, neither how fearfull the wrath & indignatio of God is, nor yet how horrible is the sense of sin. *Augustus Cesar* (n.) of whome I speake before, hearing of them talk in his court what a huge sum of money a certaine Knight in Rome owed at his death, and that all his goods were to be folde to make payment of his debts, comaundered the master of his wardrobe to buy for him that bed, wherein this knight vsed to lie. For (saies he (o) if I cannot sleepe soundly in that bed wherein he could sleepe that owed so much, the surelie I shal sleepe in none. If this famous Emperor thought it a matter almost impossible for him to sleepe quietly in his bed which was so deeply in debt, what would he haue said, if Christ who was born in his time, had bin bred in his hart, (p) I meane, if hee had seene by the light

n Relata ad se magnitudine aris alicui quā quidam eques Romanus dum vixit celauerat culiciram emi cubicularem in eius anxione sic hi insit.

68 Et praecep- sum mirabilibus hanc rationem reddidit, Ha- benda est ad somnum culci- tra, in qua, ille cum eanum deberes, dormi- re potuit.
Macrobius.
Satur. l. 2. c. 4.
o Gal. 4. 19.

The sicke mans couch.

p Math. 18.24.

of Gods word, that no debts are comparable to sins? And therefore if that poore Knight could hardly sleepe in his bedde, then that seruāt which oweþ his master ten thousand talents (b) (as alas which of vs all, beloved, if we remember our selues well, is not guiltie of so many sinnes?) can hardly take any rest. This, if the Emperour had knowne, hee would rather have bought Davids couch, that he might not have slept for bewailing his sinnes, then this bankrupts bed that hee might have slept, notwithstanding all his cares. For these, these, euē our sinnes, these are the debts which so trouble and torment the soule, that a man were better haue many common wealthes in his head, yea the cares of all the world in his head, then be disquieted & distracted with them: wherefore, deare Christians, if we be in good health, let vs be thankfull to God for it, & let vs account it a special blessing without which all worldly blessings are nothing, & let vs vse it as all other good gifts of God to his glory, & the good of one another. If contrariwise it please the Lord at any time to visite vs with sicknesse, let vs not in this case despair neither. But first what

what soever other causes we may conceiue
let vs ingenuitie acknowledge one cause
of our sicknes to be our sinnes. For if we
would prevent the iudgements of god by
timelie repentaunce, & judge our selues, we
should not be iudged of the Lord. But be
cause men wil not whē they are in health
thinke of him that giueth health, there-
fore oftentimes they are sick, & now and
then also fal asleepe(q). For even as ma-
lefacters which wil not by gentle means
confesse their heinous crimes, are by rack-
ing or such like tortures enforced to con-
fesse: so when grieuous sinners can see no
time to repent, God in his iustice, or ra-
ther indeede in his great mercie, doth as
it were racke them vpō their couch with
sicknesse: & bodily pains, that they may
be constrained to confess their sinnes, &
so may be freede of two sickenesses, their
bodies sicknes, and their soules sicknes
both at once. O happie, happie men are
they, which when they are yong remem-
ber their Creator before they be old(r:)
& when they are in health confess their
sins, & forsake thē before they be sick(s.)
And yet, good louing brother, if thou
happen to be sick, be not in any case, as I

q 1. Cor. 11. 30

r Eceles. 12. 1
s Prou. 28. 13.

said before, be not altogither discouraged by it. But in the next place, remēber that thy sickenes is nothing els, but Gods fathery visitation to do thee good, & especially to moove thee to repentance. Listen a little Harken I say. Doest thou not heare him rapping aloud, and knocking hard at the dore of thy hard hart, & saying to thee, whosoeuer thou art; Maiden arise; Yung man arise; Lazarus arise and come forth. Awake therfore, awake, thou that sleepest (*t*), and stand vp from death, & Christ shall give thee life. Say with the spirit to all spouse: In my bed by night I sought him whome my soule loueth (*u*), Saie with this our Prophet; Did I not remember thee vpon my bed, & meditate of thee in the night season (*x*)? Looke not still to haue pillowes sowed vnder thine elbowes, neither bolster vp thy selte anie longer in thy sionnes (*y*). Lie not vpon thy beds of iuorie, neithet stretch thy selfe vpō thy couch (*z*): but every night wash thy bed, & waters thy couch with thy teares, Behold, saies thy heauenly husband (*a*) I stand at the dore and knocke, if anie man heare my voice and open the dore, I will come in vnto him, & wil sup with him, & he with me. And again (*b*), Opē vnto me, my sister, my loue-my douse, mine vnde-

t Eph. 5.14.

u Cant. 3.1.

x Psal. 63.7.

y Ezecl. 13.18

z Amos. 6.4.

a Reuel. 3.20

b Cant. 2.5.

The fickle mans Couch.

77

filed, for my head is full of dewe, and my locks with the drops of the night. Wherefore seeing Christ knockes so loud at the dore of my heart for repentence, knocke thou as loud at the dore of his mercy for pardon: seeing he would so fain have thee turn vnto him & heare his voice, be thou as willing to cal vpō his name that he may heare thy voice: seeing he is so forward to sōp with thee by receiuing thy prayers, be thou as desirous to sōp with him by obtaining the benefit of his passiō, even the remission of thy sinnes. And as he saies to thy soule, Open vnto mee, my sister, my loue, my doue, mine vndefiled: so be thou bold by faith to turn the same words vpō him again, & say, Open vnto me my brother, my loue, my doue, mine vndefiled, for my head is full of dew, & my locks with the drops of the night. And why is my head full of dewe, and my locks with the drops of the night? Because every night I wash my bed, & water my couch &c. Then, deare christian brother, then thy sicknes shall not be vnto death, but for the glory of god (c) For God will turn all thy bed in thy sicknes d. And so wheras before it was a bedde of sicknes, hee wil turne it into a bed of health: whereas a bed of paine and

c Tob. 11.4.

d Plal. 41. 3.

e Iob. 42. 10.

f Eza. 3. 8. 6.

g Luk. 5. 25.

h Ioh. 5. 8. & 9

grieve, into a bed of rest & cōfort: when
 a bed of teares & repēntance, into a bed
 ioifull deliverāce. Remēber thy selfe wel
 At least wise as well as thou canst: & well
 enough, what happened to *Iob*, who was
 sick, & sore all his body ouer, & had not
 couch neither to lie on, but was fain to lie
 on a dunghil? Did not al this turne to his
 great good, when as the Lord did bleſſe
 his latter end much more then his begin-
 ning(e)? What happened to *Ezechieſ*, who
 had ſentence of death gon out againſt him?
 Did not he lying ſick in his bed turn him
 toward the wal & weep, & got the ſcēce
 of death reuersed, & 15 yeares more ad-
 ded to his life(f)? What hapned to the man
 ſick of a palsey, who was let downe throgh
 the tyling bed and al in the midſt before
 Iefus? Did not Christ with oneword in an
 instant heale him, ſo that he tooke vphis
 bed & departed to his own houſe praizing
 god(g)? what hapned to the man which
 had bin ſicke 38. yeares and was not able
 to ſteppe downe into the poole? Did not
 Christ ſaying but, Rise, take vp thy bed,
 & walk; cure him(h), that presently he was
 made whole, & tooke vp his bed, & wal-
 ked(h?) What hapned to *Eneas*, who was
 ſick of the palsey, as one of these two that

that I spake of last, & had kept his bed 8. yeares, as the other of them? Did not S. Peter saying but thus vnto him, *Eneas, Iesus Christ maketh thee whole, arise and trusse vp thy couch; so restores him, that immediately he arose* (?) What hapned to S. Paul who was pressed out of measure passing strength, so that hee altogether doubted euен of life? Did not the Lord whē he had receiued the sentēce of death in himself, deliuer him frō this great danger (?) What hapned to S. Pauls fellow-souldier *Epaphroditus*, who was sick, & no doubt sicke very neare vnto death? Did not the Lord shew mercy on him, & giue him health againe, to the great joy of the Philippians, and generall good of all the Church? what hapned to holy *David* in this place, who saith of himselfe, O Lord, I am weak, my bones are vexed, my soule also is sore troubled; I am wearie of my groanings, euerie night I wash my bed, & water my couch with my teares? Did not the Lord finding him in this miserable pickle & plight, deliver his soule from death, his eyes from teares, & his feet from falling? So that in thankefull &cioifull maner hee triumpheth & saith, the Lord hath heard the

i Act. 9.33.34

k 2 Cor. 1.8.9

i Phil. 1.29

m Psl. 116.8.

the voyce of my weeping: the Lord hath heard my petitiō: the Lord wil receiuemy praier. Euen as S. Paul sayth; He hath deliuered vs from so great a death: & doth deliuers: in whom also we trust that yet hee will deliuers (n,) O faithful & deare louing Lord? He hath deliuered, he doth deliuers, he will deliuers, He never yet hath forsaken, he never doth forsake, he never will forsake, those that put their trust in him. For tel me, my good brother, if thou canst tell any thing, tell me, did Christ so miraculously restore *Job*, restore *Ezechias*, restore the man sick of the palsey, restore the bedred man, restore *Eneas*, restore S. Paul, restore *Epaphroditus*, restore king *David* to their former health, & can he not restore thee? Did hee restore the most of these, whē he was crucified vpon earth, and can he not restore thee now he is crowned in heauen: Is his arme now shorter, and his power lessē, then it was then? where I maruell, where is the Centurio's faith? Christ said then, I haue not foud so great faith in all Israel: now if he were among vs, he might say, I haue not foud so great faith in all the world. The Centurion beleueed though Christ came not vnder the roof of his house, but spake

Cor. i. 10

Math. 8. 10.

the word only, his servant might be bealed wel enongh: & doſt thou think Christ cannot heale thee, except he come in perſon, & ſtand by thy bed ſide, & take thee by the hand, & rayſe thee vp? For shame away with ſuch infidelitie. This is a thouſad times worse then all the ſicknes of thy body. Nay rather aſſure thy ſelfe, if God ſay but the word, thou ſhalt ſoon recover & haue thy health better then euer thou hadſt, & liue many happy & ioyfull daies after. Therefore mind thou onely that which beſtongeth to thee: that which beſtongeth to God, meddle not with it, but leauē it wholly vnto him. It is thy part to bewaile thy former ſins, & in bewayling them, to water thy couch with thy teares, to cry to the Lord for mercy & forgiueniſt to reſolve with thy ſelfe ſtedfaſtly hereaſter, iſ it pleafe God to giue thee thy health againe, to lead a new life, This belongs to thee, & therfore this thou muſt meditate of, & employ thy ſelf about day & night: but whether thou ſhalt recover or not recover, that beſtongeth to God. That reſts altogether in Gods pleauur & wil. If thou doſt recover thou haſt thy deſire. Or rather perhaps not thy deſire. Seeing the bolieſt and beſt men of all incline neither

*p Non meas sed
tua voluntas
fiat.*

q Phil. 1.12 3.

Up for his and X
 this way nor that way, but wholly resign
 themselues; as in all other things, so espe-
 cially in this case to Gods will (p.) Or if
 they determinately desire any thing, it is
 for the most part to be dissolved, & to be
 with Christ (q;) but suppose thou desire
 to recover, and recover indeed. Then as
 thou obtainest thy desire: so thou must
 performe thy promise, the promise thou
 madest when thy body was grieved with
 sicknesse and paine, when thy soule was
 oppressed with heauines, whē thou ~~wast~~
~~redēt thy couch with thy tears.~~ And what was
 that promise? Namely, as I saide before,
 that if it pleased God to giue thee health
 againe, thou wouldest loue him more sin-
 cerely, serue him more obedientlie, tēdē
 his glory more dearelie, follow thy calling
 more faithfully, then thou hast done. If
 thou hast offended him with pride, to
 humble thy selfe hereafter: if with dislo-
 lutenes to be sober hereafter: if with co-
 uetousnesse, to bee liberall hereafter: if
 with conuersing with the vngodly, to ab-
 andō their company hereafter, & to say
 as it is in the Psalme: Depart from me yee
 workers of iniquity, for the Lord hath
 heard the voice of my weeping. This if
 thou coascionable & constancie perform

then in a good houre (as we say) and in a happy time thou didst recover. But suppose thou desire to recover, & yet, neither thy selfe see any likelihood, nor God see it good thou shouldest recover. The harty repentance and watering thy couch with thy teares is most of all necessary. That the feare of death may not affright thee, but beeing truly penitent at thy departure, thou maiest be sure to depart in peace (r) And so God granting not thy wil, but his wil, may indeed grant both thy wil, & his wil. Thy will, which is not simply to recover, but conditionally if God wil: & his wil which is not to haue thee lie languishing any longer in this warfare, but to triumph for ever in beauē. (s) O blessed teares are these, which are recompensed with such high happines, & such inestimable commodities. As namely, freedome from all sins, past, present, & to come: deliuernce from all the miseries and trouble of this wofull world: consummation of holines, of humblenes, of purity, of deuotion, of al other christian vertues, which were but begun & vnperfect in this life: putting away of all corruption & mortality, & putting on the royll robe of immortality and blisse

r Luk. 2.29.
s Aliquando
sancti non recipi-
endo quod pe-
tunt magis ex-
audientur,
quam exaudi-
rener si illud
reciperent. Plus
enim non recipi-
endo beatus
Paulus exaudi-
tus est, quam si
illud recipisset
pro quo (sicut
ipse ait) ter do-
minus roga-
rat. Exauditus
est igitur ne
exaudiatur.
Non enim nisi
bonum Aposto-
lus querebat,
quamvis illud
non bonum si-
bi esse non in-
telligebat Ex-
auditus est igitur
recipiendo
bonum ne exau-
diretur recipi-
endo non bonū.
Qui enim sibi
bonū non quer-
it dum se sibi;

bonum querere
 putat si id reci-
 piat quod qua-
 rit, non exaudi-
 tur: si non reci-
 piat, exauditur.
 Deus igitur qui
 non aliud nisi
 quereret affec-
 tit considerat,
 bonum ei credit
 quia si bonum
 querere credit,
 etiam si sibi
 non sit bonum
 quod querit, E-
 misse homini di-
 lating maiori-
 bus. p. 138.

blisse. For that which hapned to Christ
 shall happen to thee also, because by faith
 thou art not only in soule, but eue in bo-
 dy vnseparably vnted and ioyned vnto
 him, being by vertue of this mysticall vni-
 on made bone of his bone, & flesh of his
 flesh. Therefore as he, from that agonie,
 wherin he praied with strong crying and
 teares, from that crosse wherein hee com-
 mended his spilit into his fathers handes,
 from that graue wherin death for a time
 seemed to insult & to trample vpon him
 rose vp againe, & ascended farre aboue all
 heauens, and now sitteth at the right hand
 of glory, so thy soule shall certainly be in
 the hand of God, & thy very body also,
 after it hath a while rested from *watering*
thy couch with thy teares, & from all other
 labors of this life shal be raised vp againe,
 & caught vp in the clouds & shal togither
 with thy soule for euer reign with Christ
 in the lise to come. Which God grant to
 vs al for the same our blessed Sauour Ie-
 sus Christes sake, to whom with the Fa-
 ther and the Holy Ghost, be all honour
 and glory, power and praise, dignitie and
 dominion, now and euermore. *Amen.*

FINIS.

sb.

Christ
y faith
in bo.
I vnto
all vni-
of his
gonie,
ng and
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ande,
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y also,
watering
ll other
gaine,
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Christ
rant to
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the Fa-
honour
tie and
men.